



The Antiquary.



SEPTEMBER, 1915.

Announcement of the October "Antiquary" will be found on page 2 in front.

Notes of the Month.

THE report of the Wilts Archaeological Society, which was read at the annual meeting held at Devizes in July, contained the following paragraph: "In October, 1914, Sir C. P. Hobhouse, the owner of the great fourteenth-century barn at Bradford, offered to make over the building to the Society without payment on condition that the costs of the conveyance and of the necessary fencing were borne by the Society, and that the necessary repairs should be executed within a reasonable time. As neither the Office of Works nor the National Trust were willing to move in the matter, and as the alternative was that the building would be pulled down, the Committee considered it their duty to accept the offer and to make every effort to save this remarkable building which is such a prominent feature of Bradford. Mr. A. W. N. Burder, of Bradford, undertook to act for the Society, and although it seemed hopeless to issue an appeal for money to members generally, he has, by sending the appeal to persons likely to be interested, especially in the neighbourhood of Bradford, succeeded in getting together a sum of £138 13s. When, however, the costs of conveyance and fencing (say £50) are deducted from this, the balance will go but a little way towards the complete repair of the

VOL. XI.

roof and main timbers, which Mr. Brakspear has estimated at £775. It is thought, however, that if another £100 could be secured the building could at least be saved from the imminent danger of collapse which now threatens it. The Committee appeals to all who wish so notable a building to be preserved to send subscriptions, of however small amount, either to the Hon. Secretary, Rev. E. H. Goddard, Clyffe Vicarage, Swindon, or to Mr. A. W. N. Burder, Belcombe Court, Bradford-on-Avon. Possibly some might be willing to promise an annual subscription of £1 for three years."

Appeals are many at the present time, but we earnestly hope that this attempt to preserve so splendid a specimen of fourteenth-century work may meet with success. It would be a thousand pities were the acquisition of the great barn by the Wilts Society to be followed by its collapse or partial destruction.



At the sale of old English silver at Christie's on July 20, £451 8s., or £6 2s. per ounce, was given for a George I. plain octagonal tea-kettle of fine but simple design, with moulded borders, on a tripod stand with lamp. It was dated 1717, the maker having been John Saunders.



The Cathedral of Arras, wilfully destroyed by the Germans in July, was built on the site of the church of the Abbey of St. Vaast, or Vedast, in the second half of the eighteenth century, and was a heavy structure of no particular architectural merit. The reconstruction was begun in 1755, and was brought to a stop by the Revolution of 1789. The works, resumed in 1810, were completed in June, 1833. It was a pseudo-classical cruciform edifice with a nave of half-a-dozen bays, a choir of three bays, both with aisles, and semicircular apse, out of which six chapels opened, and transepts also each of three bays. The nave, choir, and transepts, which had barrel vaults, were separated from their aisles by colonnades of Corinthian columns, and at the west end was a gallery housing a large organ. In the west aisle of the north transept was a large baptistery, in which various coloured marbles were employed with fairly good effect. Till the beginning

of the war the cathedral contained several good paintings and monuments and two Early Flemish triptyches, all formerly in the Abbey of St. Vaast. The old Gothic cathedral, one of the finest in the north of France, was a much larger edifice, wantonly destroyed in the eighteenth century on the allegation being made that it was in an unstable condition.



In the July issue of *Man* Mr. E. J. Wayland described a series of stone implements collected by him on the Monapo River in the Portuguese province of Mozambique, East Africa. All, with one possible exception, are extremely crude, being chipped out of nodules of chalcedony and jasper with which the basalt ridges of the sedimentary coast belt are bestrewn. There is no certainty about their age, the fact that they are found on the surface not necessarily showing that they are of comparatively modern date. They closely resemble those found by Mr. Lamplugh near the Victoria Falls. No local evidence justifies their attribution to a period earlier than the early Palæolithic, but they may be of much later date.



In the same issue Dr. W. H. Rivers described specimens of the boomerang found on the coast of Espiritu Santo, New Hebrides. They differ from the Australian type in having the ends almost square or showing a slight curve not continuous with the general curvature of the implement. The antiquity of the use of the boomerang in the New Hebrides may be assumed from its connection with tribal rites, and one group claims descent from it. This discovery raises an important problem. The weapon is generally regarded as an ancient element in Australian culture, but Dr. Rivers suggests that it was introduced by the race which, in his studies on Melanesian social life, he calls the Kava people. The discovery is, he thinks, sufficient "to put us on our guard concerning the supposed antiquity of the Australian boomerang, for in spite of their difference of form, there can be no reasonable doubt that the Australian and Melanesian instruments are but divergent manifestations of the handiwork of one people."

"There is a difference of opinion among architects and lovers of old buildings generally," said the *Manchester Guardian*, July 24, "as to what should be done with the damaged masterpieces of Belgium when the time comes to put Belgium's house in order again. Those who hold that the restoration of ancient architecture is often almost as fatal as ruin are anxious lest such buildings as the ravaged cathedral of Dinant should suffer modern restoration. In a recent address on the subject M. Victor Horta, probably the leading architect of Belgium, spoke strongly against restoration in these cases, and said he thought it was better to build a modern cathedral than to attempt it. His own view is that some of the ruined buildings should be left as a lesson to future generations. The Cloth Hall at Ypres, for example, might well stand for ever as an everlasting monument to the horrors of war. It is said to be the intention of the French to leave the damaged mediæval statuary in Rheims Cathedral in the condition in which it has been left by the German shells."



Mr. H. St. George Gray writes: "The combined tinder-box, corkscrew and tobacco-stopper is apparently a rare type. There is a specimen in the Taunton Castle Museum precisely similar to that figured by Mr. V. B. Crowther-Beynon in the *Antiquary* for July, p. 266, and to that illustrated in the August issue, p. 283 (the latter in the Hull Municipal Museum)."



Mr. Edward Lovett has made a collection of Children's Toys, Playthings, and Games, believing that a "Museum of Toys, carefully and suggestively arranged, and labelled in a simple manner, would be a great influence for good to the next generation," and this, he adds, in a circular on the subject, "is worth considering in the times through which we are now passing." The circular details the Scheme of Arrangement, which is certainly ingenious, though presenting not a few openings for criticism. Mr. Lovett has presented his Collection to the Borough Council of Stepney, E., and it is to be exhibited at the Whitechapel Museum. It should have many interested visitors, young and old.

As procedure under the Indian Treasure Trove Act is not very familiar to English antiquaries, we may perhaps quote a notification which appeared in the *Pioneer* of April 26. It ran as follows: "It is notified under the Indian Treasure Trove Act that on January 18 a treasure consisting of 200 small gold coins called 'Virarayanpanam,' and valued at Rs. 75, was found by one Sinna Karuppa Goundan of the village of Chennasamudram, Erode taluk, while he was

Mr. Harry Paintin continues to print in the *Oxford Journal Illustrated* carefully written and freely illustrated articles dealing with the churches and other buildings of historic or antiquarian interest in the country districts which surround the University city. A recent example, written in connection with an excursion of the Oxford Architectural and Historical Society, dealt with "Ewelme and the De-la-Poles." By the courtesy of the *Journal* named we are permitted to repro-



EWELME CHURCH: INTERIOR FROM THE WEST.

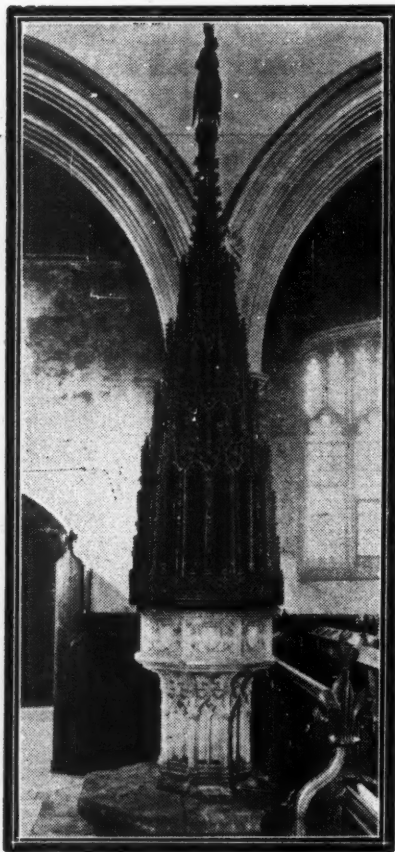
(From a photograph by Mr. F. E. Howard.)

felling the stem of an Unjal tree in patta field No. 208 of the village held jointly by M. Sellappa Goundan, M. Nachiyappa Goundan, S. Sellappa Goundan, and M. Royappa Goundan. All persons claiming the treasure or part thereof are required to appear personally or by agent before the Collector of Coimbatore at his office at Coimbatore on Monday, October 18, 1915, with a view to the matter being inquired into and determined according to law."

duce here three of the illustrations to the article. The first gives a general view of the interior of Ewelme Church from the west, showing the fine roof, the remains of rood-screen, the north and south nave arcades, and the late east window. The second illustration shows the font and cover. "The font," writes Mr. Paintin, "rises from two steps, and the stem is enriched with deeply-cut panelling of good design. The bowl is girdled by a series of plain shields

enclosed in quatrefoils, and crowning the font is the famous cover, heavily restored indeed, but beautiful alike in conception and execution. The counterpoise should also be noticed, and also the ancient heraldic tiles on the font steps." The third illustration

were collected by him and his family, and include a series of worked flints, many of them good examples of leaf-shaped and barbed arrow-heads, discovered in Lincolnshire. There are five bronze palstaves, which are of more interest in that they show the development of these implements from the early form of stop-ridge to the socket form. The Roman Period is represented by two vases and an urn, bronze fibulæ or brooches,

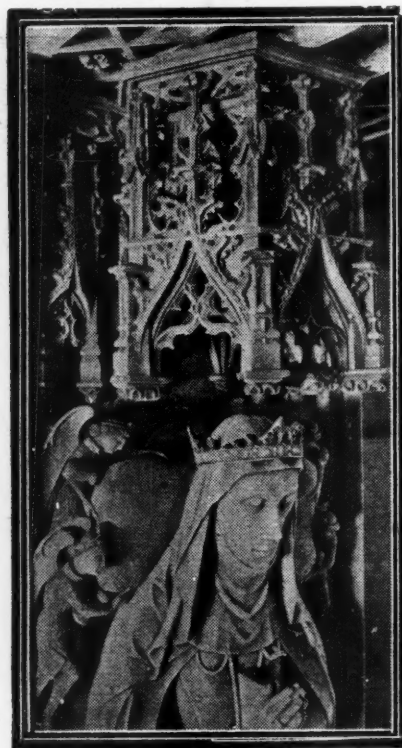


EWELME CHURCH: FONT AND FONT COVER.

shows the head and canopy of the Duchess of Suffolk.



A handsome addition has been made to the collections in the Lincoln City and County Museum by the gift of numerous local antiquities by the family of the late Mr. Edward Peacock, F.S.A., of Kirton Lindsey. The specimens presented to the Museum



EWELME CHURCH: HEAD AND CANOPY OF THE DUCHESS OF SUFFOLK.

and other specimens; and of the Saxon Period there are two fine urns, which still contain cremated remains as when found at Kirton Lindsey, some beads from Bottesford and Caistor, and several fine fibulæ from the Isle of Axholme, Manton, and Kirton Lindsey. There is also pottery of the Mediæval Period, as well as of a later date, principally the

heavy earthenware vessels associated with the days before porcelain. This pottery includes a Bellarmine jug, and tygs found at Burton Stather. There is a nice series of glass wine-bottles of the eighteenth and early nineteenth centuries, and numerous specimens of no remote age, but which are interesting because they have become obsolete by the advance of invention, such as tinder-boxes, rushlight-holders, flintlock pistols (one of which, having a small bayonet, was made in Lincoln), cow and sheep bells, old shoe-buckles, portions of shackles from Bottesford, and a sand-box used at Kirton Lindsey Sessions House before blotting-paper was invented. Of the seventeenth-century Lincolnshire tokens there are a number, and several will no doubt be new to the collection at the Museum. Part of the Peacock Collection has already been placed on exhibition, and the remainder will be placed out as opportunity permits.



At the meeting of the Devonshire Association, held at Exeter on July 21, the Rev. O. J. Reichel contributed a paper on "The Hundred of Exminster in Early Times." He said there were two points of special interest about Exminster Hundred. One was the existence of a collegiate church; the other the indirect evidence it afforded of the old moorland hundred of Moreton, the constituents of which were distributed before Domesday between the hundreds of Haytor, Teignbridge and Exminster. There was no evidence to show the date of the foundation of the minster; but if the Saxon settlement in Devonshire, as evidenced by the Stockleighs and Stokes, found in four lines across the country, had reached the second line of Stoke Canon, Stockleigh English, Stockleigh Pomeroy, and Stockleigh Luscombe, in Cheriton Fitzpaine, by the year 710, it was probable that the minster on the Exe was founded in the next period of the extension westward—*i.e.*, between the years 710 and 823. The Gildroll of the year 1084 mentioned the presbyters of Exminster. From the earlier times two churches between the Exe and Teign (Kingsteignton and Kenton and Exminster), and three other churches west of the Teign (West Alvington, Halberton and Yealmpton) appeared to have be-

longed to the church of Salisbury, or its predecessor in the title, the church of Sherborne. Three of these churches (Kingsteignton, Kenton and Yealmpton) appeared to have been held by Sherborne when it was the seat of the only Bishop for the whole of the West of England. The positions of Halberton and West Alvington were not quite so clear, because some of the Sarum charters, if genuine, might be original grants of confirmations of a state of things already existing. The simplest way in which the possession of churches in the diocese of Exeter by the Church of Sarum could be accounted for was by supposing that these were founded at the time when Sherborne was the only see in the West—*i.e.*, between 710 and 909. Apparently the minster on the Exe and probably also Kingsteignton Church, were established between 710 and 823, when the third line of Saxon settlement was advancing westwards to Stock-in-Holne, Henbury Castle in Buckfastleigh, and Stokenham, whereas West Alvington and Yealmpton probably dated from the final stage of settlement in the county, between 823 and 900. The presbyters of Exminster were in possession of a half-hide of land in Exminster Old Hundred on behalf of the Church of Old Sarum in 1084, and at the same date the priests of Alventona or Yealmpton held one hide at Lyncham on behalf of the same Canons of St. Mary of Sarum.



At the same meeting Miss Ethel Legaweekes read a paper on "Prudum Prodom, etc., of Exeter, and the First City Seal." She said that among the treasures of the City Corporation was the silver matrix of the first common seal of the City of Exeter, the earliest impression of which was said to be the one attached to the document in the chapter archives. On the back of the matrix were engraved the names of William Prudum as donor, and Lucas as maker. She thought it highly probable that the donor was William Prodom, who bequeathed the hospital of St. John, near the East Gate, "in pure and perpetual alms," and that it dated back to the twelfth century. She fancied that the central building represented on the seal typified the City Guildhall, and that it was more or less faithfully copied on the "First seal" of the

hospital, in allusion to the Mayor and commonalty's patronage of this foundation. Mr. Lloyd Parry's surmise might be the truest—that the central building on the Common Seal was merely typical of the whole city, as encompassed by a wall and defended by towers. The devices in the upper part of the seal might be, as Mr. Lloyd Parry suggested, purely ornamental, but she found it hard to relinquish the notion that these devices were allusive to the Stannaries. Pending a more satisfactory elucidation, however, she suggested that they might be regarded as symbolizing the three dominant powers of the city—the Crown, the Church and the Commonalty.

It has been decided that the Chapel of St. George and the English Martyrs in Westminster Cathedral shall be dedicated to the everlasting memory of officers who fall in the war, says the *Times*. The decoration of the chapel is to be carried out in marble and mosaic in the style followed in the adjoining chapel of Holy Souls, and simple memorial tablets will record the names of the officers who are killed in action, together with their regiments and the dates of their death. Work is also to be started at the cathedral on the great tympanum of the entrance, the only important feature outside the building which now remains to be finished.

The Society for the Protection of Ancient Buildings (20, Buckingham Street, Adelphi, London, W.C.) continues its admirable work, in spite of much indifference and some opposition. In its annual report it states that a large number of churches in the North of England have "come before the Society" during the past year, and examples are given—in one or two cases photographs—of the type of "restoration" which the Society was founded to resist. In other cases the clergy and churchwardens appear to have welcomed the help of the Society, and have secured wholly satisfactory restorations.

In reference to Mount Grace Priory, Northallerton, the committee express gratitude to Sir Hugh Bell, the owner, for having the work of repair very carefully done. It has been entrusted to a member of the Society,

and is being carried out at intervals in order not to interfere too much with the appearance of the ruins. The remains of the walls and the cells are being carefully repaired and repointed, and the top surfaces protected with concrete, covered over with a layer of turf in place of the vegetation which was displacing the masonry and allowing the wet to penetrate to a serious extent. As to Todmorden Hall, Lancashire, which it was feared would not be preserved by the Lancashire and Yorkshire Railway Company, it is stated that the company "does not mean to press forward with the demolition of the building until the war is over."

The Committee publish a photograph of ancient houses which recently were "destroyed" in Selby in order to make room for a post office, a photograph of which is also given, making comment unnecessary. Other instances of destruction are given, and the Committee remark that "during recent years more of those buildings of minor importance which lend to a town or village its peculiar tone and character have been destroyed than in any previous period." On the other hand, thanks to the persistence of this Society, some old buildings have been saved, and restored in such a way as to preserve their character. It is also mentioned that a member of the Society has been appointed on the Council of the Garden Cities and Town Planning Association.

We take the following Note from *Nature*, July 22: "In his presidential address to the Royal Society of South Africa (May 19) Dr. L. Péringuey summarized the conclusions he has reached regarding Palæolithic man in South Africa. He still maintains that the early Palæolithic cultures—Chellean, Acheulean, and Mousterian—which occurred in sequence in Europe, existed together in South Africa. The later Palæolithic cultures, particularly the Aurignacian and Solutrean, are richly represented in South Africa, where they are associated, as in Europe, with a particularly realistic form of art. The evidence which associates the later Palæolithic cultures with the ancient Bushman is, in Dr. Péringuey's opinion, now quite complete. He endeavours 'to show that the

Bushman, if himself not the ancestor of those Solutrean and Aurignacian people, may have been of them, and that he has retained many parts of their handicraft is equally certain.' Dr. Péringuey is prepared to believe that the later Palæolithic cultures of Europe were introduced from South Africa."

The Ribchester Museum of Roman Antiquities is to be formally opened early this month (September) on the occasion of the visit of the British Association. In addition to the permanent collection, the Committee is arranging for a temporary loan of Roman objects found at Ribchester, but now dispersed in other museums or in private ownership. It is intended to keep open the exhibition for about six months.

The annual report of the Wilts Archaeological Society mentioned that the work at Old Sarum, under the direction of the Society of Antiquaries, had to be brought to a somewhat summary end in 1914 owing to the outbreak of the war, and has not been continued in 1915. The area between the cloister of the cathedral and the city wall to the north was found to be occupied by a large house, possibly the Bishop's. A section was also cut through the bank encircling the city outside the Norman wall. A complete report of these excavations will be issued to subscribers.

According to the annual report presented to Parliament, special precautions have been taken to protect the British Museum collections in the event of raids by hostile aircraft. At an early stage of the war a large number of the more portable objects of special value were removed to positions of greater security in safes or in strong-rooms, their places in the exhibition galleries being taken by objects of lesser value or by facsimiles. Additional measures, including the protection of certain objects which cannot safely be removed, have been taken since the close of the year to which the report relates.

As a result of the war there were 132,573 fewer visitors to the Museum last year. The total number in 1914 was 814,517, and up to the end of June the returns showed an

advance of over 31,000 on the exceptionally high figures of 1913. In August and September, however, there was a falling off of more than 100,000. During the year 20,000 persons attended the guides' lectures at the Museum.

The *Architect*, July 30, contained a short article on "Renaissance Font-Covers," by Mr. J. Tavenor-Perry, illustrated by eight sketches of examples by the author's clever pen.

At Christie's shortly there will be sold the famous magic "black stone" of Dr. John Dee, Queen Elizabeth's astrologer. The "black stone" is a circular piece of highly-polished cannel coal set in a wooden frame with a handle. It was in the Magniac Collection at Colworth, Bedfordshire, but was sold some twenty years ago at the dispersal of the numerous treasures of the late Mr. Charles Magniac, whose town mansion, Chesterfield House, Mayfair, was bought by the late Lord Burton for something like £100,000.

One of the few remaining landmarks of the city—the Old Mill House of the Society of Apothecaries in Water Lane, Blackfriars—is scheduled for demolition, said the *Daily News*, August 9, for the widening of that thoroughfare. It adjoins Apothecaries' Hall, and contained many curious old contrivances for grinding, weighing, and preserving drugs used before the days of steam power and machinery. The windows contained the old-fashioned bull's-eye glass. Apothecaries' Hall itself will not be touched.

The Rollright (or Rollrich) Stones have been the subject of three interesting communications in recent issues of the *Oxford Times*. The number for July 10 contained an article by Mr. W. E. Morrison on "A Midsummer Visit to the 'King's Stone.'" This was followed on July 31 by a lively account of "How we Failed to 'Orientate' the Rollrich Circle," under the title of "A Midsummer Night's Nightmare," by Mr. H. G. W. d'Almaine, who wrote in the issue for August 7 a more serious letter of considerable length, giving reasons, with details

of observations, to show that the sun does not rise over the "Pointer," or "King Stone," at the Rollrich Circle on June 21.

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The Rev. Walter Marshall, Vicar of St. Patrick's, Hove, has been examining St. Mary's parish church, Shoreham-by-Sea. As is well known (said the *Sussex Daily News*, August 7), St. Mary's was at one time a very fine edifice, but the original nave was destroyed in troublous times during past centuries. Excavations which have now been carried out have revealed the Norman foundations in their original outline, and show the size of the church before its spoliation. There is the old doorway and the south porch which led into the original nave. There is also the western door, which is part of the old ruin that still remains, and the steps leading down into the nave can be traced. There are also the bases of the Norman columns and other interesting discoveries, and no doubt the Sussex Archaeological Society will visit the church some day to learn something of what has been revealed by these excavations. It is interesting to note that the Rev. Walter Marshall is also examining the parish churches of Steyning and Old Shoreham, and that he has in contemplation a comprehensive volume dealing with these three historic fanes.

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A souterrain has been discovered on the farm of Mr. Patrick Hinds, at Toberdoney, near Strangford, on the estate of Viscount Bangor. According to tradition, a cave existed in the Craigban field, but the exact location was not known to the Hinds family, who have been in possession of the farm for over a century. Mr. P. Hinds, who held a strong belief as to the existence of the cave, caused careful search to be made, and after prolonged testing at varying depths ultimately struck a monolithic slab covering one of the chambers of a souterrain. The passage is at the east end, and there is a small chamber, about 10 feet from the entrance on the north side, within 40 feet of the Castleward road. For 45 feet it is almost straight, and the projecting stones, about 6 feet apart, indicate the position of two traps. It deflects to the south, and there are two other lateral chambers, one on the north side, ventilated, and

one on the south. The passage crosses the road at an obtuse angle, and terminates in an oblong chamber with a floor-space of fifty-five feet. Most of this is hewn out of the solid rock, and shows the remains of two rude ventilating shafts. The walls narrow to the top, which is covered with long broad flags, closely jointed and overlapped. Some deposits of bones, teeth and horns were discovered in one of the chambers. These evidently belonged to a large ruminant, probably a deer. Pieces of burnt oak, a considerable quantity of charcoal, and a few pieces of flint were also found. The length from the entrance to the main chamber is roughly forty-five yards.



London in Wartime: Echoes from the Past.

BY A. ABRAM, D.Sc., F.R.HIST.S.

IN the stress of war, when so much is hoped and expected of London, it is encouraging to recall how important a part she has played in former struggles. The early Letter-books of the City are full of records of her martial activities, particularly during the hundred years which lay between 1350 and 1450, when the nation was frequently at war. Although everything was on a much smaller scale than it is now, the demands made upon her were very similar in kind to those which she has to face to-day, and the behaviour of the people shows that there has been extraordinary persistence in our national character.

There was then no standing army, and men had to be raised as occasion required; London furnished men for all campaigns of any magnitude, and in the reign of Edward III. she sent contingents to three countries at once—Spain, France, and Scotland. Proclamations were made ordering men to serve the King, and the Aldermen were responsible for seeing that they were put in array. Sometimes the number of those who offered themselves willingly was sufficient, but if the danger were urgent all able-bodied men were called upon to assist in the defence of the realm. In 1417 a writ was issued command-

ing that all soldiers and sailors found in the City after they ought to have joined the forces should be arrested.

The Corporation did not believe in leaving matters to chance, but gave specific instructions beforehand; thus, in 1385, when it was thought that London might be attacked, the inhabitants were told that, if a scare of the approach of the enemy should arise, the women and children were to keep indoors, and only the men-at-arms and archers were to go to meet them. In the next year an invasion was feared, and householders were warned to lay in a large enough stock of provisions to last them three months.

As a preparation for Edward III.'s wars the practice of arms was ordered; but military training was not a lengthy affair as it is with us, as warfare was so much simpler, and every citizen was required by law to have the weapons suitable to his station in life, and to know how to use them. Unfortunately, then as now, the love of sport was sometimes carried too far, and complaints were made that servants and labourers were neglecting archery for the sake of tennis, football, quoits, and other games. These amusements were consequently forbidden by Act of Parliament, and the men were commanded to have bows and arrows, and to use them on Sundays and holydays. Merry-making was not allowed in moments of crisis; in 1385, when the King had gone on an expedition to Scotland, and anxiety was felt about him, wrestling matches, and a play, which usually took place annually at Skinners' Well, were postponed until news of his exploit should be received.

The navy was very small, and was always supplemented by merchant ships, which were commandeered without any hesitation, and no doubt a good many of them were owned by Londoners, but in addition the City sometimes supplied vessels. In 1356 she was required to provide two, and employed carpenters and other workmen for the purpose; one unpatriotic "shipwrith" refused to work, and was promptly imprisoned. In 1372 the King asked for two barges, each 80 by 20 feet, but he seems to have anticipated that it might be rather a burden on the poor, for the writ directs that only the wealthier citizens should be asked

to contribute to the cost. There was a good deal of difficulty, apparently, in finding the money, and only one of the two barges was completed. It was not ready for some time; however, it was all right in the end, and was present at the capture of some merchant ships. As a reward for the services rendered by it, the King presented the freightage of wine to the City for a period.

The provision of munitions and food for the army was a serious matter, and, to prevent a shortage, the export of corn, arrows, and horses, was prohibited, and in 1376 armour destined for export was seized. The enhancement of the prices of oats, hay, ale, poultry, arms, bows and arrows, was forbidden, and makers of armour were enjoined to sell at reasonable prices, so doubtless there were traders then who were willing to make profit out of the necessities of the nation. In 1416-17, all Knights who were going with the King to France were directed to supply themselves with victuals for half a year, and at the same time the Admirals, Customs Officers, and Mayors, purchased corn for the King's ships. London frequently sent both food and ammunition; a quaint entry in 1369 records that advice and arrows were sent, and in reply to a request from Henry V., when he was besieging Rouen, thirty butts of sweet wine, a thousand pipes of beer and ale, and two thousand cups, were despatched. There was no thought of teetotalism in those days, but the beverages were light, and it must be owned that our men fought well upon them.

Last, but by no means least, London, as befitted the wealthiest city in the kingdom, was foremost in providing silver bullets, and the length of her purse was a great asset to the country. There were continual payments of one kind, or another. In 1355-56 an assessment was made in each ward for funds for the repair of a vessel, the property of a man who refused to contribute was sequestered, and he was imprisoned for breaking through the sequestration. On another occasion two-fifteenths were raised for safeguarding the country against Scotland, and the next year money was borrowed for the safe-guarding of the City itself. Subsidies and taxes also had to be collected for the defence of the realm, and the King always

came down on London when he needed a loan. The citizens grumbled, but lent him a great deal; they generally managed to obtain good security, sometimes the subsidy on wool, which was then the great source of revenue, was allocated to them, and for one loan a very valuable sword was pledged.

Trade was carried on at considerable risk, but there were some compensations. Merchants were sometimes allowed to send their vessels to sea with the King's, if they wished, so that they might gain all the profit they could in the expedition against his enemies. Ransoms brought in something, too, and that is perhaps why we find London buying a prisoner.

The treatment meted out to alien enemies was very unceremonious; they were expelled from the country, and not allowed to take horses or arms with them, and the property even of religious houses (alien priories) was confiscated. In 1376 French goods were seized in retaliation for the loss of English commodities.

It will be seen that the difficulties of our ancestors were very much the same as our own, and we cannot help feeling great admiration for the practical common-sense and the vigour they showed in dealing with them, and the way in which they rose to every emergency.



Some Unrestored Churches in Kent and Sussex.

By J. TAVENOR-PERRY.

From restorations of Thy fane,
From levellings of Thy sword,
From zealous churchmen's pick and plane,
Deliver us, good Lord!

THOMAS HARDY.

THE word "restoration," as applied to a church, has come to have a very varied meaning in consequence of its misuse at different periods; and the idea it suggests to one mind is frequently quite dissimilar to that conveyed to another. When the "glorious choir of Conrad" was destroyed, the monks of Canterbury attempted no reinstatement of

the ruined building, but rebuilt it in the style of their period with all the improvements that circumstances permitted; but when, at the end of the eighteenth century, Wyatt was let loose on Salisbury, "he swept away screens, chapels, and porches; desecrated and destroyed the tombs of warriors and prelates; obliterated ancient paintings, flung stained glass by cartloads into the city ditch," and "restored" the Cathedral to what he considered was its state at the end of the thirteenth century. When Archbishop Laud, after the close of the Reformation period, and when, later still, the much maligned churchwardens of the Georgian era, found the churches decayed and denuded of all the accessories and ornaments of public worship, they supplied their places with others in the style of their own time, and in a manner seeming to them most suitable; but the architects of the last century, continuing in the footsteps of Wyatt, as church after church fell into their hands, first purged it of all post-mediæval additions, regardless of their artistic or historical value, and then "restored" it to what they, often ignorantly, imagined was its original condition.

There have been, however, worse "restorers" than these—those who have, under the guise of a restoration, made alterations in ancient structures merely to insert designs of their own, which, however good in themselves, have often destroyed evidences of the history of the building. Such was the case with St. Bartholomew the Great, London, where, early in the last century, a fine Georgian reredos was removed, and the more ancient screen-work behind it hacked back, and the face of the east wall was covered with a sham Norman arcade in Roman cement. At Rochester, the Church of St. Nicholas, which had been built in 1624, and retained in its details all the evidences of the Jacobean revival, has had traceried windows of a much earlier period inserted, entirely falsifying its history; while at Plaxtole, in another part of Kent, a fine Laudian church, of which Inigo Jones was the probable architect, has had transepts and a chancel added in a mongrel sort of French Gothic.

Although the blame for many of these reckless "restorations" may be due to architects who ought to have known better, the

ambonoclasts who destroyed so much screen-work during the last century, and the iconoclasts who whitewashed ancient paintings, were generally found among the clergy, who often treated their churches as if they were their own freeholds, and at their own will removed or destroyed objects which seemed to them to be useless or superstitious. We shall presently particularize one or two glaring cases of rood-screen destruction during the last century, and will here merely mention the removal of a post-Reformation screen, dated 1660, from the Church of St. Mary, Chalk, Kent, which was taken away during a recent "restoration."

While churches remain in use as public buildings they will always be liable to repairs, alterations, and rebuildings in the various fashions which may from time to time prevail; and, as the era of the Gothic revival seems to be drawing to a close, new works are likely to be carried out in a style, as it might appear to us, utterly incongruous to that of the original fabric. It thus becomes interesting, and perhaps valuable, to preserve some record of the state of such buildings at any given date during their process of mutation; and for that reason we have selected a few "stray leaves from a sketch-book" which will give the aspect presented by certain churches in Kent and Sussex before they were scorched by the fierce fires of the nineteenth-century restorations.

For the sake of convenience we have arranged them in an alphabetical order, and

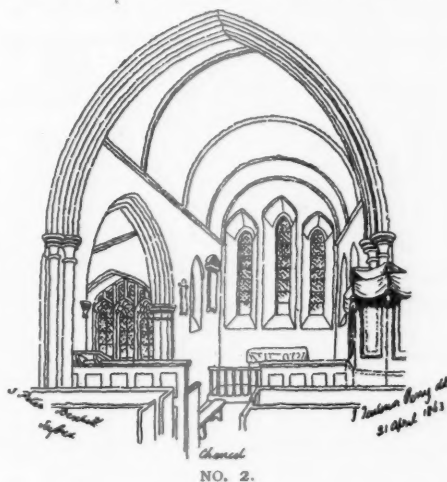


NO. I.

appended some notes on their condition at the time the sketches were made, and as to the fate which afterwards overtook them.

ST. PETER, BEXHILL, SUSSEX.

Sketches Nos. 1, 2, and 3.—In 1863, before it had dreamed of its subsequent fame as a popular watering-place, Bexhill was a picturesque country village, frequented by visitors



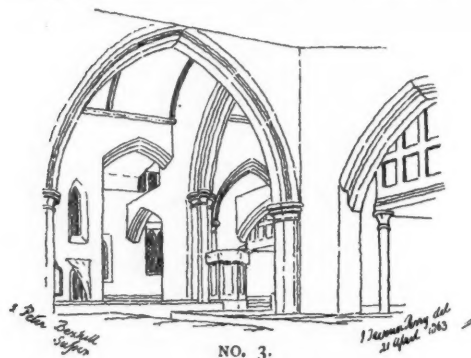
NO. 2.

from Hastings, who compared the road to it with that of life, it was "so up-and-down." Its church, in those far-off days, was innocent of all modern restoration, though it had suffered from archaeological rapacity, for Horace Walpole's Strawberry Hill Collection contained a two-light window representing Henry III. and Queen Eleanor, "procured" from it by Lord Ashburnham. The church consisted of a Norman nave with north and south aisles, an Early English chancel with north and south chapels, and a western tower. The early lancet windows remained in the chancel, but most of the other windows were traceried and of a later date; the area of the church was pewed throughout, and the north and south aisles contained galleries along their outer walls. A large and much upholstered pulpit stood on the south side of the chancel arch, while the chancel space was devoted to forms for the Sunday-school children, and the walls were adorned with incongruous, picturesque, and valuable memorials to local families or individuals.

In 1878 Bexhill church was "restored" and enlarged, and in 1908 it was further

added to, to make it more worthy of the importance of Bexhill-by-Sea. Needless to say, under such treatment nothing savouring of post-Reformation times was suffered to

remain within the building, and all that was really old was hidden by the vast accretion of correct modern Gothic.



NO. 3.

remain within the building, and all that was really old was hidden by the vast accretion of correct modern Gothic.

SS. PETER AND PAUL, BOUGHTON-UNDER-BLEAN, KENT.

Sketch No. 4.—It is pleasing to turn from the enlarged and bedizened work last described to a village church still retaining its original appearance, although it underwent a

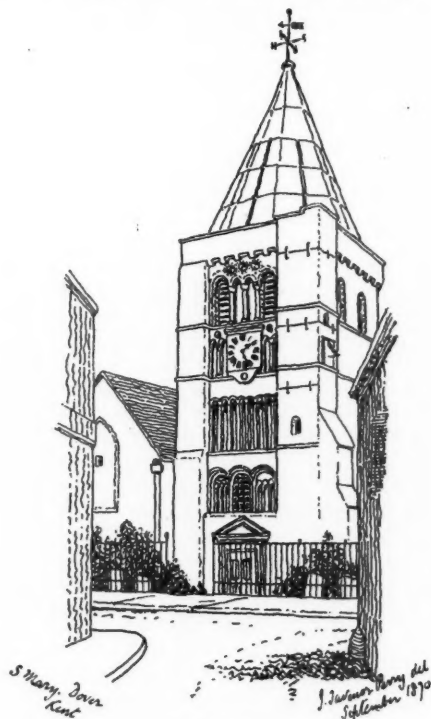


NO. 4.

restoration in 1871, when the work was confined to reparation; and the only alteration made, suggested by necessity, was the addition of a buttress to the exposed angle of the

ST. MARY, DOVER, KENT.

Sketch No. 5.—This was a large three-aisled church with a western tower, all of the late Norman and Transitional periods; but



NO. 5.

with the exception of the tower and the nave arcades it was almost wholly rebuilt in 1843 in the Early English style, and so bad was the stone then used that much of it had perished before the century closed. From this rebuilding the tower was fortunately spared; and although lately it has been properly repaired, and the wood dressings of the doorway covering a Norman arch have been removed, it remains much as shown in our sketch.

(To be continued.)

A Tale from the Manuscript Collections (vol. x., No. 75)
of the late J. F. Campbell of Islay.

COMMUNICATED BY J. G. MCKAY.

FEADAN DUBH AN T-SIOSALAICH. THE CHISHOLM'S BLACK CHANTER.

CHIONN fada, fada, chaidh an Siosalach Glaiseach air aisig do'n Eadailt a dh'fhaotainn leasan de'n sgoil-duibh.

Cha d'robh e thar leth bliadhna air falbh, nuair a dh'fhàs a'Bhaintighearna ro mhiuireasach mu dheidhinn a fir.* Cha d'fhuair i a haon rachadh air a thoir ach an Camshronach, am piobaire.

Ràinig esan eaglais anns an Eadailt far an robh sùil aige ris an t-Siosalach 'fhaicinn. Chan fhaca e suidheachan falaamh ach a h-aon, làimh ris an dorus. Ciod a bha an so ach cathair na h-aoidheachd, far an cuirteadh neach a thigeadh gu bochduinn chum a dheanamh suas.

An àm sgaoilidh do'n phobull, bha gach neach a'cur bonn ann am boineid a'Chamshronaich; mu dheireadh thall, thàinig an Siosalach, 's chuir esan bonn anns a'bhoineid mar an ceudna.—Dh'éirich an Camshronach leis na bha aige, agus lean e an Siosalach, agus dh'innis e dha gu'm feumadh e dol dachaidh air na h-uile cor.

Char† iad an sin a dh'ionnsuidh a'Mhaighstir Sgoil, [Maighstir na Sgoile Duibhe,] agus air tuigsinn da-san gu'n robh an t-airgiod aca, thug esan na h-uiread brosnachaidh agus misnich dhaibh.—Thuit e gu'n robh firionnach 'na luigh anns an leabaidh còmhla ris a'Bhaintighearna, agus airson suim àraidh, gu'n cuireadh esan iad [an Siosalach agus an Camshronach] le chéile gu tìr an Earghlais mu'n tigeadh an là.

Chaidh còrdadh a thiota, agus an Siosalach a chur a luigh‡ agus an Camshronach aig a chasan, agus thug e [Am Maighstir Sgoil] feadan dha, air am feumadh iad a bhi 'cluich agus an goireadh an coileach.

Bha fear mu seach dhiubh a'cluich gu [uair] fada de'n oidhche, agus thuit iad 'nan

EONG, long ago, The Chisholm of Chisholm, Laird of Strath Glas, went on a journey to Italy to get a lesson in the black art.

He had not been more than half a year away, when the Lady of Strath Glas grew very anxious about her husband. But she could find no one to go and fetch him but Cameron the piper.

He arrived at a church in Italy where he expected to see The Chisholm. He could only see one empty seat, and that was near the door. This seat was none other than the chair of hospitality, where anyone who had come to poverty used to be placed [that he might receive alms], and be helped along again.

As the people dispersed, each one put a coin in Cameron's bonnet; and at the very last The Chisholm himself came and put a coin in the bonnet also.—Up rose Cameron with all the money he had obtained, and followed The Chisholm, and told him that he must by all means go home.

They then went to the schoolmaster [the Master of the Black Art], who, when he understood that they had the money, urged and encouraged them to the utmost [to go home].—He told them that there was a male lying in bed with the lady, and that for a certain sum of money he would transport them both [The Chisholm and Cameron] to Erchless before day came.

The bargain was struck at once. The Chisholm was placed in a recumbent position with Cameron at his feet, and he [the schoolmaster] gave him [The Chisholm] a chanter, upon which they had to keep playing until the cock crew.

They played upon it alternately till a late [hour] of the night; then they fell asleep, to

* "Mo dhen fhear" in the manuscript. The Chisholm of Strath Glas, or The Chisholm of Chisholm, the Chief of Clan Chisholm. He is represented here as learning magic, like many other chiefs who were experts in the art (see *The Wizard's Gillie*, pp. 19, 88).

† Dialect for "chaidh." Erchless Castle in Strath Glas is the seat of The Chisholm.

‡ "A chur laibh" in the manuscript.

cadal, agus dhùisg iad ann an coillidh Roise fo Chaisteal Earghlais, am beul an latha.

Ruith an Siosalach a dh'fhaicinn cò bha maille ris a'Bhaintighearna, agus cò bha'n so de rogha nam fear* ach leanabh gille a rugadh an raoir; bha an so na n-uile ni ceart; bha an Siosalach air teachd, oighre air a bhreth, agus a'Bhaintighearna sàbhailt.

Nuair a fhuair an Siosalach am feadan bho'n Eadailteach, dh'iarr e buaidh a thoirt air, agus gu'n innseadh e dha na h-uile car a thigeadh air a theaghlach gu bràth, agus bha sin ceart. Cha tàinig am bàs air Siosalach bho'n là sin nach do sgàin am Feadan Dubh, agus rachadh cearcall airgid a chur air an sin; tha cuig cearcaill air 'san àm so; agus thuit cuid dheth le caitheamh nam meur, o'n a bha e riamh o fhuair e, 'na sheunsair (*sic*) do phìob. Is iomadh sgeul a bha air a aithris mu'n Fheadan Dubh o'n latha sin.

Mu bhliadhna nan cùig deug (1715), char tigh a'Chamshronaich, am pìobaire, 'na theine, air othail (?) an fhir a bha anns an Eadailt. An uair a chuala an Siosalach so, ruith e do Chnoc a'Bhòid (?) agus ghlaoidh e a mach, an robh am Feadan Dubh an làthair.

"Tha, tha," arsa Tòmas Pìobaire, "an uair a thar mise a mach, thug mi sgrìob air a'phìob, ach chaidh na h-uile ni eile a chall."

"Cea Cea (?) am Feadan Dubh," ars an Siosalach, agus air a fhaotainn da, is ann a leig e air seinn agus dannsadh—

Feadan Dubh mo shìnnseanar,
'S maith leam a bhi 'nam làimh,
'S coma leam na bheil 'san teine,
Bho nach'eil am Feadan ann.

'S coma leam na chaidh a losgadh,
'S coma leam na chaidh a chall,
'S coma leam na bheil 'san teine,
Bho nach'eil am Feadan ann.

B'e so toiseach an Ruighle ainmeil dannsaidh sin, "Feadan Dubh an t-Siosalach," a dh'fheumadh a bhi air a cluich air na h-uile coinnimh agus cuilm bhiodh ann an Srath Ghlais o'n là sin.

* I checked the manuscript on two different occasions for these words, but the writing is so bad that it is impossible to be certain of them; they look like "a roobhadh na fear," which I have dealt with as above. A transporting whistle occurs in other Highland tales. The important incident of the father finding his own child in its mother's bed, and supposing it to be her paramour, occurs in *Merugud Uilix*, p. 26, and in a variant thereof, Na Tri Chomhairlean, *West Highland Tales*, vol. iv., p. 402.

awake as day was coming on in Ross (?) Wood, below Erchless Castle.

The Chisholm set off running to see who was with the lady, and who of the choicest of the menkind should it be but a baby boy that had been born the night before. So now all was well; The Chisholm had come back home, an heir had been born, and the lady was safe.

Now, when The Chisholm received the chanter from the Italian, he asked him to lay a spell upon it, so that it should tell him every occurrence that might ever come upon his household. This was done accordingly, and from that day onwards death never came to a Chisholm without the Black Chanter cracking. On such occasions a silver circlet used to be put about it, and there are five such circlets about it at this present time. Some of the others have fallen off by the action of the fingers, for ever since it was obtained, it has been used as a bagpipe chanter, and many a tale about the Black Chanter has been told since that day.

About the year of the fifteen (1715), the house of Cameron, the piper, caught fire, according to the saying (?) of the man in Italy. When The Chisholm heard about this, he ran to Cnoc a'Bhòid (?), and, shouting aloud, asked if the Black Chanter were still there and intact.

"It is, it is," said Thomas the Piper. "When I myself managed to get out, I snatched up the bagpipe. But everything else has been lost."

"Cea, Cea (?) the Black Chanter," said The Chisholm; and upon his getting it, he burst into singing, and began to dance—

My great-grandsire's old Black Chanter,
Glad am I it's in my hand,
I care not for all the fire had,
Since the Chanter is not there.
I care not for all the fire burnt,
I care not for all that's lost,
I care not for all the fire had,
Since the Chanter is not there.

These were the opening words of that famous dancing reel, "The Chisholm's Black Chanter," which ever since that day had to be played at every meeting and feast that was held in Strath Glas.

Thionail an tuath mu'n cuairt air Tòmas, agus am fear nach cuireadh clach 'san tigh ùr, chuireadh e cabar ann. Chaidh tunna uisge-bheithe a chur às a'Chaisteal, chuir Tòmas a suas a'phìob, agus chluich e "Feadan Dubh an t-Siosalaich,"

'S coma leam na chaidh a losgadh, etc.

Thug gach fear làmh air a sporan, 's bha Tòmas na bu bheairtiche na bha e riamh roimhe.

Goirid 'na dhéidh so, bha bainis ann an Comar, agus chuir na h-uile tuathanach muilt agus na h-uile ban-tuathanach im agus càise gu leòir dh'a h-ionnsuidh.

Cha b'fhiach so uile mur bitheadh Tòmas agus am Feadan Dubh ann. Air dha bhi 'cluich le fonn air àm àraidh de'n oidhche, thug am Feadan Dubh sgailc fo a mheur. Cha drùidheadh* na bha air a'bhainis air, cluich na b'fhaide. Thrus e a'phìob ann an lùib a'bhreacain, agus thriall e, agus air ruigheachd a'Chaisteil da, bha an Siosalach an deis a chàradh.

Tha am Feadan Dubh fhathas an làthair, agus sliochd nan Camshronach, ach is e am fear mu dheireadh a chluicheadh [air] a'phìob dhuibh, Alasdair Camshron, piobair Maidsear do Reiseimeid Dhiuc Gordon (92 Highlanders) ri linn cogadh na Spàinne agus Waterloo. Is e esan a chluich "Johnny Cope" roimh[e], an là a ghlacadh San Sebastian.

An oidhche mu'n do thriall an t-arm Breatunnach á Brussels, dhoirt Coirneal Camshron an Fhasaich Fhearna, canister fiona, a bha aig Alasdair agus aig a chompanaich, agus air siubhal dhoibh an òrdugh 'sa mhaduinn, sheinn Alasdair ("Lochaber no More"), and we shall never return to Lochaber no more [sic].

Mharcaich an Coirneal d'a ionnsuidh, agus thuirt e,

"Tha thu breugach, 'Alasdair, tillidh sinn do Lochaber fhathasd,"—agus dh'atharraicheadh am port.

From Alex. Fraser, of Mauld by Beaully,
November 15, 1859.

* "Duthadh" (?) in the manuscript.

NOTE.—Like Juvenal's old Roman augurs, Fassifern knew that there was nothing in divination, and that the best way of averting an omen was simply to deny it or ignore it.

The late J. F. Campbell of Islay, from whose magnificent manuscript collections the above tale was lately transcribed, wrote on the first page of the manuscript: "Recd. Nov. 17/59. Answer to No. 179. Written

The people then gathered round Thomas, and while some built stones into the new house [for him], others built in rafters. A tun of whisky was sent from the Castle. Thomas blew up the bagpipe, and played "The Chisholm's Black Chanter,"

I care not for all the fire burnt, etc.

And every man took out his purse, and Thomas was richer than he had ever been before.

A little while after this there was a wedding in Comar, to which all the farmers sent wedders, and all the farmers' wives butter and cheese in plenty.

But all this would have been nothing worth unless Thomas and the Black Chanter were present. But on one occasion in particular that night, and that while he was playing with ardour, the Black Chanter gave a crack under his fingers, and not all those present at the wedding could induce him to play any longer. He folded the pipes up into a neuk of his plaid, and set off, but by the time he reached the Castle, The Chisholm had already been stretched [= laid out for burial].

The Black Chanter is still in existence, and the descendants of the Camerons too, but the last man who used to play the black bagpipes was Alasdair Cameron, Pipe-Major to the Duke of Gordon's Regiment (92nd Highlanders) at the time of the Spanish War and Waterloo. It was he who played "Johnny Cope" when advancing, the day San Sebastian was captured.

The night before the British Army moved out of Brussels, Colonel Cameron of Fassifern spilt a canister of wine belonging to Alasdair and his companions; so in the morning, when they were marching along in battle order, Alasdair played ("Lochaber no More"), and we shall never return to Lochaber no more.

The Colonel rode up to him, and said,

"Thou art lying, Alasdair, for we shall yet return to Lochaber,"—whereupon the tune was changed.

Visitations of Religious Houses in Lincoln Diocese.*



HIS substantial book is the latest issue of that excellent and well-established county series known as The Lincoln Record Society. Mr. Hamilton Thompson has already won his spurs as a careful, well-informed, and industrious antiquary in several directions; these pages will add materially to his repute. They are chiefly confined to transcripts, with an English translation on the opposite page, of all the documents out of the episcopal registers of the two Bishops who ruled over the vast See of Lincoln from 1420 to 1436, so far as their visitations of monasteries is concerned. The greater number of the documents here printed are sets of injunctions issued as regards visitations held by Bishops or their commissaries. The whole book, with its various appendices, is invaluable to the student of English monastic life. The introduction sets forth a good account of the usual form of procedure adopted at these monastic visitations, and there are also useful brief Lives, with itineraries, of Bishops Flemyng and Gray. But one part of the prefatory matter we could willingly have spared—namely, the page or two wherein Mr. Thompson gives us his general reflections on the good or evil of the monastic life as exemplified in these visitations of those religious houses which came under episcopal control in the early part of the fourteenth century. In our opinion such comments and *ex cathedra* summings up are quite out of place and distinctly mar the issues of a Record Society. The readers should be left to judge for themselves and not have any editor's decided opinions thrust upon them. Moreover, the general comments are

* *Visitations of Religious Houses in the Diocese of Lincoln*. Injunctions and other documents from the registers of Bishop Flemyng and Bishop Gray, A.D. 1420-1436. Edited by A. Hamilton Thompson, M.A., F.S.A. Horncastle: W. K. Morton and Sons, Ltd., 1914. Demy 8vo., pp. xxxi + 318. Price 16s.

certainly unfair to the religious life of those days, for it stands to reason that if the Bishops and their commissaries were faithful shepherds they would deal fearlessly and fully with those cases where laxness or worse sins came to light. But, contrariwise, they would be silent or refrain from eulogy if everything was found as it should be.

Occasionally the scribe was instructed, after a satisfactory visitation, to enter in the register, as we have seen in more than one episcopal act book, the curt words *omne bene*. To judge of the bulk of the religious, as we have remarked elsewhere, from a few given up to bad living, and who were heavily punished for their misdeeds, is as monstrous and childish as it would be to condemn the inhabitants of some given area by the actions of the minute minority who figure in the police-court records. Mr. Thompson seems to think that we are now living in a far more moral age than in the days when monastic injunctions were formulated by the Bishops disclaiming scandals. As to this, the reviewer is distinctly sceptical. He was once shown, for a definite object, the private memoranda in a small locked book of a modern prelate of a large see, containing the notes entered during visits to each individual parish, extending over a period of three years. If that book should be overhauled by some hasty writer of another creed, say in the twenty-fifth century, he would be able to draw up a terrible indictment against the beneficed clergy of the Church of England at the close of the nineteenth century as to their gross idleness and laxity of life. But to do so would be monstrously unfair, for the Bishop's brief entries solely related to a small minority of cases which were noted down for future observation or correction. In this book of visitations in this vast diocese there is only a single case where a whole convent comes under the episcopal lash. In most cases of *reformanda*, the scandal or laxity only applies to one or two culprits, whilst a score or two of the other religious are presumably blameless.

July 3. Answered Nov. 16/59. Beaulay 75." In his famous *West Highland Tales*, vol. iv., p. 404, he numbers the story as 75, and calls it "The Black Pipe."
A precious manuscript, but badly written and badly spelt: "ionnsuidh," for instance, is written as "uiseadh," "uisidh," etc.

The various appendices at the end of the volume are of distinct value. A list is given of "Houses of Monks, Canons and Nuns in the Diocese of Lincoln," but it would have been a greater help to students if friaries and alien priories, as well as hospitals and commanderies, had been included. Accounts are also given of the various members of the Lincoln Chapter as it existed in the year 1432. The glossary of thirty pages is, for the most part, distinctly helpful to the general reader or novice in such matters as are dealt with in the body of this work; but the explanatory notes under the glossary headings are scarcely sufficiently full. For instance, under *Lectrinum*, or lectern, fourteen lines are given, but they only deal with mediæval lecterns in the centre of quire, whilst the frequent use of a lectern as a stand for the Gospel to the north of the altar is not even mentioned.


The indexes are very thorough, as they should be in a work of this character. The subject index at once shows what a vast amount of interesting matters are treated of throughout these pages. They include such diversity of subjects as inclosure of an anchoress, and anchorites in general; apostates; archery; provision of beer; bells in cloister and frater; blood-letting; boarders in nunneries; books in church for public use; corrodies, etc., and so on throughout the alphabet. In short, a good deal of fresh light is thrown on almost every side of monastic life. For the reviewer this book has had a singular attraction, for it so happens that he has a wide acquaintance at first hand with old episcopal registers. The translation seems most carefully done, and he can only offer a single critical objection. Why does Mr. Thompson persist in the popular error of spelling "Mattins"—which is the proper English abbreviation of *matutinæ horæ*—with a single "t"? It is surely better to follow the Book of Common Prayer.



Anuradhapura, Ceylon.

BY MARY F. A. TENCH.

Illustrated from Photographs taken by the Apothecaries' Company, Ceylon.

“HE city of Anuradhapura is now totally deserted in the midst of an almost uninhabited jungle.” So wrote James Fergusson many years ago in that portion of his *Indian and Eastern Architecture* which treats of the ancient buildings of Ceylon. And probably it is owing to the total desertion of several centuries duration that this splendid ruin has been preserved from the hand of the spoiler; the kindly earth which in a great measure covered it, the trackless forest which surrounded and hid it, saving it from the devastation which would no doubt have otherwise been its lot.

This isolation, however, no longer exists, for a road of about seventy miles in length was constructed some forty years ago or more—probably at the time when Fergusson's book was passing through the printers' hands—connecting the great ruined city with Matale, a pretty little town lying within seventeen miles of Kandy, the "Mountain Capital" of Ceylon. And a few years ago railway communication was established between Colombo and Anuradhapura along a shorter, though less picturesque, route. The old one is, however, still open to travellers by means of motor cars and cycles, such an arrangement amply repaying the additional expense or fatigue attending it.

It is quite worth while to spend a night or two in Matale itself, for it is a charming little place, surrounded and even intruded on by many kinds of palms, cassias, bread-fruit, and other wonders of the East; whilst a short distance away is the picturesque rock temple of Alivihara, where in 80 B.C. the Buddhist Scriptures were first committed to writing, having hitherto been handed down by tradition and oral teaching only.

Midway between Matale and the ruined city lies the village of Dambul, famous for another and larger rock temple (Fig. 1). It is, besides, the starting-point for the marvellous fortress of Sigiri, lying deep in the "forest primeval," and constructed in the fifth century of our era by the "parricide"

King of Ceylon, Kasyapa, in order to shield himself from the vengeance of his people. It is formed from a huge overhanging mass of red sandstone, in which was cut a strongly defended spiral gallery leading to the summit, where stood a fair city, the remains of which have been largely excavated. In these early days this spot was impregnable save through the medium of a long-drawn-out siege and consequent starvation for the luckless garrison; but we are glad to learn that the murderer was tempted out into the open country, where, finding the battle going

cut from the solid rock, and the immense cistern, we look out on a vast extent of fair and wooded country, with in the far distance the huge artificial lake of Kalawewa, which covers 6,000 acres, being constructed in the fifth century by Dhatu Sen, the murdered father of the "parricide King," and restored in the eighties of last century by the late Lord Stanmore, then Governor of Ceylon. However, if we are timid, it is best perhaps to stand near the foot of the great convex rock and see it reflected line for line and curve for curve in the small sheet of water at



FIG. 1.—CAVE TEMPLE, DAMBUL.

against him, he committed suicide, so giving place to a better man and nobler King. The ascent is rather a trying one to delicate nerves, for the galleries are now impassable, and ladders, sometimes standing at a very terrifying angle, have taken their place. But though perhaps difficult, the writer can testify that the climb is practicable, and the scenery visible from the summit repays everything. Standing amidst the interesting ruins of Kasyapa's "harbour of refuge," of which perhaps the most striking features are the huge throne, several feet in height and width

its base, the rich tropical vegetation which surrounds it adding another charm, if any be wanted, to this now peaceful spot.

Enough has been said to prove that there is much to compensate the traveller for the tedium of the journey by road, though it must be allowed that the portion of it running between Dambul and the old city is somewhat monotonous, for it is for the most part straight, and bordered by chena, that is to say, land from which the jungle has been cut away, a new growth being allowed to take its place. However, as we approach Anurad-

hapura the country becomes more open, assuming a park-like appearance, and trees new to the dweller in Western lands are to be seen on either hand.

For many years excavations have been well and carefully carried out in this ancient capital of Ceylon, disclosing almost unrivalled treasures in the shape of dagobas, or topes, as they are sometimes called, and other Buddhist remains. The huge buildings known as dagobas, properly speaking *dagabas*, are so named from two Sanscrit words, *dhatu*, a relic, and *garbha* (Pali *gabbha*), a receptacle, and all have enshrined in them some object connected with Buddha—a hair it may be, a crumbling piece of bone, or else a scrap of the yellow robe he wore during the between forty and fifty years of his self-denying and devoted ministry.

Many otherwise well-informed readers probably know little or nothing of the life and tenets of this great reformer, so perhaps a short account of them may not be amiss. Siddhartha Gautama, who later became the Buddha or "the Enlightened One," the only son of a petty prince in the north of Oudh, or as it was then called Kosala, was born in the sixth century B.C., and owing to a prophecy that he would one day wear the beggar's robe, was kept—in order to save him from such a lot—more than usually secluded from the outer world. But when he had attained the age of twenty-nine, a celestial being appeared to him in the four different guises of old age, sickness, asceticism, and death, thus rousing in his heart a vast pity for the suffering humanity around his father's palace walls. He resolved therefore to make what is known as his "Great Renunciation." This he did in a short time, stealing away in the dead of night, after one glance at his sleeping wife and new-born son, accompanied by one attendant, soon to be dismissed, in order to seek from the lips of pandit and of sage for the secret of peace for himself and the power of helping his fellow-men. For years his search was in vain, but at last, weary from fasting, and almost worn out by inward doubts, which Buddhists represent as temptations of the Evil One, he, sitting beneath a pipal-tree, known ever since to his followers as the *bodhi*, or tree of wisdom, attained to full enlightenment. This en-

lightenment is difficult of comprehension to the Western mind, and seems to consist of a high moral code—a working out of one's own salvation without the aid of a Divine and personal Saviour. After this event he repaired to Benares, then as now the centre of Hinduism, preaching the word and collecting round him a band of disciples, who followed him in his journeyings for forty-five years through the Buddhist Holy Land of Kosala and Maghada, or, as it is now called, Behar, from *vihara*, a Buddhist monastery.

The king of the last-named country became his friend and pupil, but the spread of his religion over a great part of the East only took place in the third century B.C., during the reign of Asoka, King of Magadha, and, indeed, of a large extent of Northern India, and known as the "Constantine of Buddhism." Having himself embraced the reformed faith, he sent missionaries to many countries, amongst others to Ceylon, the apostle in this instance being his son, Mahinda. He, meeting with the Sinhalese ruler Devenampiatissa whilst engaged in hunting at Mihintale, a few miles from Anuradhapura, the capital of his kingdom, delivered his message, which was received gladly not alone by the monarch himself, but by his followers, whose descendants to this day profess the Buddhist faith, though in a much less pure and elevated form.

Filled with all the ardour of the convert, Tissa (for so he is generally called) gave up the royal pleasure gardens of twenty square miles in extent for religious uses, laying there in the first instance the foundations of the Thuparana *dagaba* (Fig. 2). An account of the ceremony is given in the *Mahavamsa*, a Buddhist history of Ceylon, begun A.D. 500, and carried on till the middle of the eighteenth century, and which, allowing for the exaggeration inseparable from all writings of Eastern origin, is regarded by Orientalists as in the main authentic and reliable, so often have the ruins discovered tallied with the descriptions given of them in the chronicle. According to this record, Tissa himself traced out the site with a golden plough, drawn by two of his state elephants, and then set about procuring a relic to enshrine in the building. This took the form of the right collar-bone of the Buddha, obtained from

Asoka through the good offices of his son Mahinda.

The Thuparana *dagaba* is much smaller than many others in Anuradhapura, being only about 60 feet in height, and between 40 and 50 feet in diameter. It was restored some years ago, looking very different now from what it did shortly after excavation, as may be seen by a reference to *Indian and Eastern Architecture*, p. 192; but the lower portion and the pillars surrounding it are undoubtedly ancient. It is reached by means of low flights of steps, and stands on

Indian archæology, believed that they encircled the procession paths which are usually to be found round *dagabas*, thus taking the place of the rail which occurs almost invariably in India, though rarely found in Ceylon.

Another point of difference between the sacred architecture of the continent and the island is, that the profusion of sculpture to be seen in the Indian is missing in the remains of the ancient Sinhalese buildings. Carving there is, it is true, as shown in Fig. 3, but it is on much simpler lines, and less crowded than on even the earlier ex-

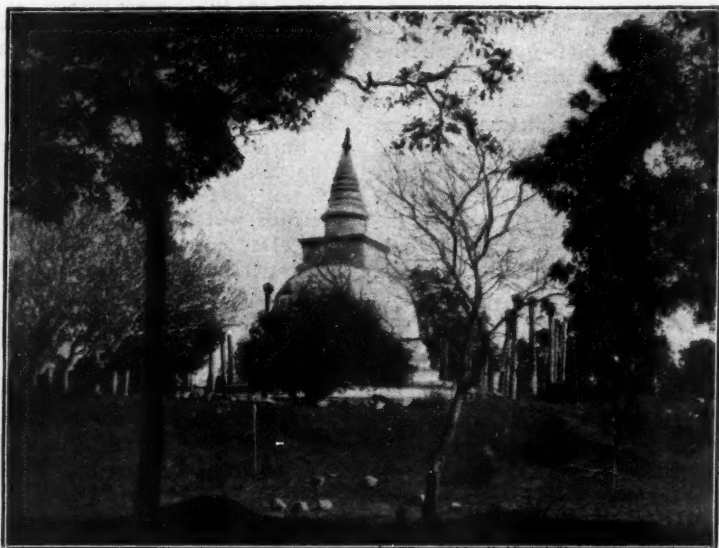


FIG. 2.—THURAPANA DAGABA, ANURADHAPURA.

a platform circular in shape, and 160 feet in diameter, the base being ornamented by mouldings and columns, the latter ranged in concentric rings, and at one time numbering 184, though so many cannot now be counted. They are light and graceful in form, square up to a few feet from the ground, after which the shafts are octagonal till they reach the delicately carved capitals. These pillars vary in height from 14 to 24 feet, becoming lower as they reach the outer ring. Some hold that they once supported a roof, but Fergusson, one of the greatest authorities on

amples to be found in India. How over-redundant it became at a later date may be seen by a visit to the British Museum, where, on the main staircase, many fragments from Amravati, a *dagaba* in the Madras Presidency (the only one to be found in South India, and of which very little indeed remains *in situ*) are displayed. This building dates from the seventh or eighth century A.D.

Close to the Thupurana tope lies a huge stone trough, and also what seems to have been a vat used in dyeing the clothing of the monks, which consists of one long yellow

robe composed of many pieces torn asunder and then joined together again, thus expressing the poverty which perforce attires itself in rags, a fan, umbrella, and begging-bowl in addition, being all the property which a Buddhist priest or recluse is permitted to own. Here, too, stands the ruin of the *Dalada Maligawa*, in which was once kept the so-called tooth of Buddha, now after many wanderings finding a permanent resting-place in the mountain capital of Ceylon, in a building of the same name, which, being translated, means "The Temple of the Tooth."

sheltered from the influence of the weather, traces of it are still visible, though rather worn and indistinct.

Another interesting relic of the same reign is the *bodhi* grown from an offshoot of the tree under which G^utama attained enlightenment. This much revered tree stands in an enclosure which is extremely picturesque. A flight of steps, guarded on either hand by a *dhurpal* or doorkeeper in carven stone, leads to a pathway running between a double row of pillars, which at one time apparently supported a roof. By following this path for

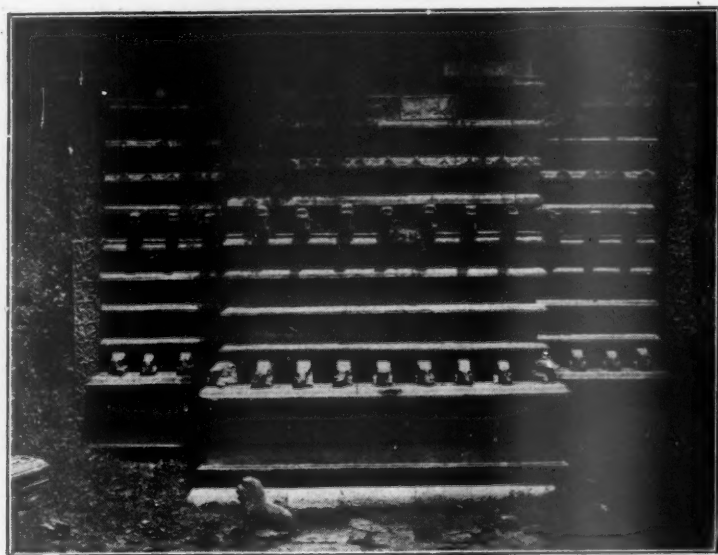


FIG. 3.—SCULPTURE ON WEST FRONT OF MIRISWEIYA DAGABA, ANURADHAPURA.

The Isurumuniya rock-temple also owes its origin to the converted King, and though it has been much spoiled by a modern porch and tower, it is charmingly situated and a place of great interest. All the more so because its terraces contain specimens of the mural painting which Fergusson believed took in Ceylon the place which a wealth of sculpture—sacred, symbolical, and mythical—did in India. Most of this form of decoration has faded away from the action of the wind, tropical rain, and the passing of the centuries. But here, having been more

a very short distance we reach the *bodhi*, the object of so much devotion, and which has now struck down so many fresh roots that it forms a miniature grove. At the foot of the steps leading to it there is what is known as a moonstone, a very usual feature in Sinhalese sacred architecture. It is a semicircular block of stone, and "inside an outer ornamental ring is a procession of animals, divided from the next compartment by a richly ornamented scroll; within that, again, a row of birds bearing lotus buds, and then a lotus flower with a disc ornamented with

circles. The animals are always elephants, horses, or bulls, and the birds either *hansas* or sacred geese, or it may be pigeons." This passage is from the *Indian and Eastern Architecture* of Fergusson, who considered these stones peculiar to Ceylon, and all of them nearly identical in design, though later excavations show that there is considerable diversity.

Not far from this enclosure is to be seen a group of pillars, once the supports of what was called the "Brazen Palace," built by a King ruling in the second century B.C. The

greater in point of size, they, since they do not contain relics, are not properly speaking *dagabas* at all. It is a mass of brick so vast that the upper platform from which the *dagaba* proper springs covers about five acres of ground. At the time of its completion this tope measured 270 feet from base to summit, and though the earth around it has increased in height, it even now presents from a little distance the appearance of a low hill, the delusion being aided from the fact that it is crowned by a luxuriant growth of forest trees. It is a veritable treasure-

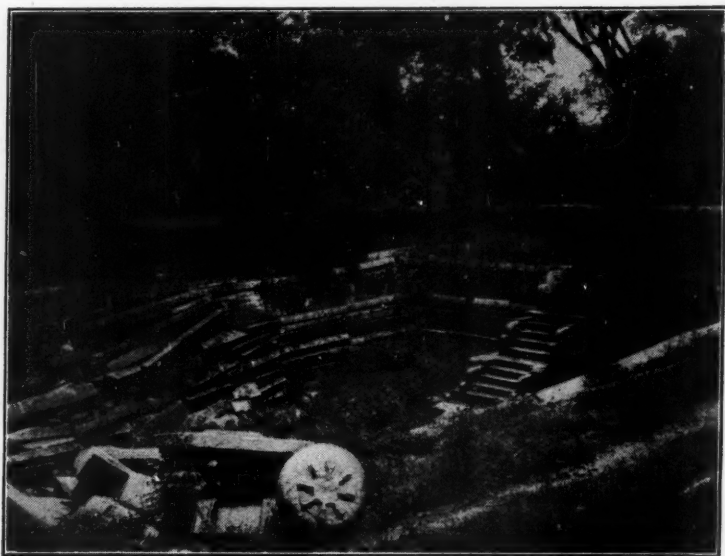


FIG. 4.—KUTTAM POKUNA (OR BATHING-TANK), ANURADHAPURA.

Mahavamsa describes it as a most richly furnished and decorated building. But as it was intended for a monastery, this may be looked on as a flight of fancy, seeing that by the rules of his Order a Buddhist monk is condemned to the extreme of poverty. Nothing, however, now remains to tell the tale of ancient splendour or the reverse, save row after row of grim and ghostly columns.

The same King also founded the Ruanwella or gold-dust *dagaba*, the largest in Anuradhapura, for though the Jetewanarama and Abbayagiriya topes are much

house of boldly carved statuary, representing the King who founded it more than 2,000 years ago, as well as of the noble and self-abnegating reformer, of whom Barthélemy St. Hilaire has truly said, "that with the exception of Christ alone there is amongst the founders of religions no figure purer nor more touching than that of the Buddh."

There are besides numerous representations of "the great earth-shaking beast." Mr. John Lockwood Kipling, than whom probably no more accurate observer ever lived, pointed out the fact that whereas in

Eastern art other animals are generally merely conventional and decorative, "the elephant alone is carved with complete knowledge and unvarying truth of action." So the mimic forms of these mighty creatures, of which 400 support a huge platform of this *dagaba*, are objects not alone to excite our interest, but also to command our admiration. We have besides the sacred *naga* or snake who shielded "The Enlightened One" during a long period of meditation, this being evidently a survival of serpent, as no doubt the *bodhi* is of tree-worship, both so almost universal in the early ages. There are miniature *dagabas*, *stella*, and other treasures as well, including a portion of a rail, which, as has been said, is an object of rare occurrence in Ceylon.

Of the relic chamber in this tope the *Mahavansa* gives a very glowing account, stating that it contained trees whose leaves were of silver and of gold, whose fruit consisted of jewels, as well as shrines of the same materials. And perhaps remembering the lavishness of Oriental decoration, it may speak truly. Such splendour of adornment in honour of one who, born in the purple, flung it aside in order to don the beggar's robe, strikes one as rather an absurdity; but we may recollect that some anomalies of the same description find a place in the religion of One who did not know where to lay His head.

Every walk and drive in this wonderful old city discloses fresh treasures—here a mighty tope, there a richly carved *pokuna*, or bathing-place (Fig. 4). Again, a lonely figure of the Buddha, or the delicate stone pillars of some tottering palace or temple.

And we must not omit to make an excursion to Mihintale, the sacred hill where Sinhalese monarch and Buddhist missionary first met. It is a few miles from Anuradhapura, and extremely picturesque, the summit being reached by means of a flight of steps 1,840 in number, rising gently between the forest growth hemming it in on either side. The hill is literally covered with Buddhist remains—topes (one of which contains the ashes of Mahinda), cave temples, and *viharas*, as well as numerous inscriptions cut on the rocks, many still almost as clear and sharp as in the centuries long gone by.

The London Inns or Hostels of Country Abbots and Priors.

By R. A. H. UNTHANK.

(Concluded from p. 305.)



AT Convocation time the town was full of "cowls, habits, hoods, with their wearers," Cistercian, Benedictine, Gilbertine; "friars white, black, and grey, with all their trumpery," wending in one great motley confluence to Paul's. Nearest lay the Abbot of Peterborough at Peterborough Place in the parish of St. Gregory by St. Paul; while following him came the Abbot of St. Mary in York, whose "abiding-house" stood on the east side of Peter's Hill. "It was," says Stow, "a large house of auncient building," which Thomas Randolfe, Esquier, had lately augmented and repaired. Within a stone's-throw hence, abutting on the east side of Paul's Wharf, and lying near to the wharf that the citizens call "Fischuthe," was "one great messuage" belonging to the Abbots of Chertsey. With intent and sober mien in a compact body arrived the Gilbertine priors from their "hedhouse" amongst the sheep and cattle pens and houses of ill fame of Smithfield. Their house eventually fell, on the dissolution of the Order, to the last master, Robert Holgate, who flourished finally in the archbishopric of York.

From beyond Holborn Bridge, across the noisome Fleet, came the Abbot of the Augustinian house of Missenden; while beyond him lodged the Prior of Nocton Park at "a house commonly called Hereflete Inn, standing over against the Rolls Office in Chancery Lane. Hereflete or Harflu Inn was a brewhouse belonging to the Lincolnshire Canons of Nocton Park, and near to the lane leading down to Ficket's Field, where the Templars used to tilt. In 1539 the inn was rebuilt or enlarged for the Six Clerks of the Court of Chancery," in whose occupation it remained till their abolition in 1842.

Another interesting inn of great antiquity was that belonging to the Abbots of Bury St. Edmund's, which stood in Bevis—that is Bury's—Marks. Early in English history

the house had belonged to an old City family, the Bassetts, one of whom, Fulk, was Bishop of London from 1244 to 1259. Brother to the Bishop was Sir Philip Bassett, who died in 1261; while the family gave another distinguished member to the City's service 200 years later in Robert Bassett, a Sheriff and later Mayor, who, as Alderman of Aldgate, in 1471, with the Recorder, sallied out of Aldgate against the Falconbridge rebels, and "with sharpe shot and fierce fight put their enemies backe so far as St. Bottolph's Church." Later, when reinforced by Earl Rivers and the Lieutenant of the Tower, he put the rebels to flight, and finally, with citizens only behind him, "chased [them] to the Miles End," and farther. However, that is a digression from our story.

In 1345 the Fraternity of Grocers was inaugurated at the inn of Bury St. Edmund's during the pleasant passage of a dinner by twenty-two schismatists, so to speak, from the Peppercers' Company. The choice of Bury St. Edmund's Inn, it has been suggested—though, as is acknowledged, without palpable reason—by the Grocers for their gild-hall, was that they might stand in a favoured position on the failure of the Florentine bankers, since St. Edmund's held the privileges of a mint, and was besides under the direct protection of the King. However, whatever the motive of their choice may have been, they stayed four years only transacting their business at this hostel, moving on for a transitory sojourn to Ringed Hall in Thames Street, a place afterwards acquired by Rewley Abbey, Oxford. Their next harbour was another monastic hostel owned by the Abbey of St. Cross. The inn of St. Edmundsbury, so Stow tells us, was "large of roomes, fayre courts and garden plottes," and passed, upon the general confiscation of religious property, through the Crown to Thomas Heneage, uncle of Sir Thomas Heneage, Chancellor of the Duchy. The latter inherited the property, but died in 1595, and was buried beside his lady in the Church of Old St. Paul. It may be mentioned that Heneage rose to such great favour with Queen Elizabeth as to rival the Earl of Leicester and even to make that noble jealous.

White Cross Street contained another of

these important abbatial hostels, that of the Convent of Ramsey. Of its contemporary history we know little, save that it was the subject of some litigation early in the twelfth century with the prior of Holy Trinity, when the abbot's chapel and garden were subject to a rent of five shillings and threepence a year. In 1336 the hotel was enlarged by the gift in mortmain of "a messuage in the suburb of London," devised to the abbot and convent by one John, son of Vincent de Storteford. But when at last the monks had to yield up their possessions to the wolves of hungry Henry, the hostel fell to John Gates, a partisan of the Dissolution, and a man emulative of the King's avaricious example. Endowed with the rich rectory and college of Pleshey in Essex, he did not hesitate to tear down the church's chancel for the worth of the materials, nor to sell the nave for the accumulated savings of the parish. First appointed gentleman usher of the Privy Chamber to Henry VIII., then a Commissioner of Tenths of Spiritualities, Gates was knighted at the Coronation of Edward VI.; but an indiscreet association with the Duke of Northumberland in the cause of Lady Jane Grey brought him to the Tower, and subsequently to be "hanged, drawn, and quartered," while his estates consequently were forfeited.

Another gentleman usher of the Privy Chamber, Sir Drew Drurie, by Queen Elizabeth's favour, here displayed his wealth. Sir Drew Drurie may have been sponsor at the naming of Drury Lane, for he held much land in London, or he may not: one is not certain. In 1579 the opulent courtier was knighted, and seven years later was, with Sir Amyas Paulet, deputed to keep watch upon Mary Queen of Scots in her confinement at Fotheringay. In 1596 he was made Constable of the Tower, which seems an ironical play of fate, seeing that it was there on the gloomy green the preceding master of Ramsey mansion was forced to remove his fresh-donn'd ruff to admit the fearsome function of the hangman.

Presently we see senescent Prince Rupert occupying this good old house as in retreat. According to Thornbury, parts of the mansion in which he "resided and worked on his chemical experiments and his mezzotint

plates . . . were in existence as late as 1796. Here lived the fiery Prince whom Time had softened into a rough old philosopher, fond of soldiers and somewhat of a butt at Whitehall among the scoffing Rochesters of his day, who were *à la mode de France*. Here Evelyn visited Rupert. In the parish books of St. Giles's, Cripplegate, a guinea is set down as payment to the ringers on the occasion of Charles II. visiting the Prince at his Barbican house."

We must now betake ourselves across London Bridge and look to Stow again to furnish most of the clues for pointing out the hostels on the south side of the river. "Adjoining the Clink prison was formerly a large house belonging to the Bishop of Rochester, and before him to the Abbot of Naverley, long since disused." It is not often that Stow is so brief in his information or that he does not leave us with some indication at what spot to drag the river of records fruitfully. But here for Naverley Inn we are at a loss to pick up any particulars of its history.

Not so, however, with the inn of the Prior of Lewes, which once stood facing St. Olave's Church. In the former instalment of this paper allusion was made to the shift to which the priors and brethren of St. Pancras of Lewes were put through not having a hostel of their own when visiting London. The Church of St. Olave in Tooley Street was confirmed to the Convent of Lewes by the Earl de Warenne before 1138, and it is little short of astonishing that the priory should not have kept part of the premises adjoining for their hostel. Excavations in Carter Lane in 1832 for preparing the eastern approach to the then new London Bridge revealed a vaulted chamber of six bays of undoubted Norman work, suggesting a connection with the early monks of Lewes. By 1370 the priory seems to have become more fortunate, for a release of that year particularly mentions "the gate of their hostelry in Southwark," thereby showing that the vicarious accommodation bargained for by Prior Osbert had, at some time in the long lapse of two hundred years, been replaced by a lodging of their own ownership and provision. In 1834, whilst the old hall of St. Olave's Grammar School was being

demolished, another crypt was discovered. Its existence was unsuspected till it gave resistance to the spade owing to its having exterior communication only with the hall above, while the remains of the porch by which entrance was gained lay deep beneath the soil. This crypt was found 150 feet due west of the discovered crypt to which reference was made above, and supported moreover the western wing of the hostel. Both crypts appeared in an excellent state of preservation, that beneath the hall having "a plain, massive round pillar in the centre, from which sprang several elliptic-ribbed arches forming a groined roof." The other vault, eastward, is supposed to have been the cellar of the vanished Walnut-Tree Inn, which Maitland remembers "being used for a cider cellar." Further testimony to this effect is borne by Messrs. Norman and Rendle,* who are sure that it continued so to serve till 1813, if not later.

To go back to Stow's period. The sage old chronicler points out, letting his words be few, "a great house builded of stone, with arched gates . . . now a common hostelry for travellers," having for sign "The Walnut-Tree." On the surrender of conventual property in 1535-1539 the Church of St. Olave, with messuages, gardens, lands, rents, and the site of the hostelry, were conferred in fee on Thomas, Lord Cromwell, who subsequently became Earl of Essex. The hostelry was then valued at £8 a year. Some years after, in the time of the Walnut-Tree Inn, the owner thereof, Cuthbert Beeson, a girdler, it is interesting to note, left a charity to St. Olave's parish, supported out of the issues of the inn and garden and messuages in Walnut-Tree Lane, which were then valued at £5 6s. 8d. a year, five shillings of which was directed to be applied to a quarterly sermon, "if the gospel is preached as it is now, which God defend," otherwise twenty shillings to be given to the poor of the parish or distributed amongst poor prisoners in Southwark gaols, thirty shillings for bread, ten shillings to provide eight poor maidens each with wedding apparel and domestic utensils.

East of St. Olave's Church lay the inn of the well-known Abbey of St. Augustine,

* *Inns of Old Southwark.*

Canterbury. "It was sometime holden of the Earles of Warren and Surrey as appeareth by a deede made 1281. This house of late time belonged to Anthony Sentlegar, then to Warham Sentlegar, etc., and is now called Sentlegar House, but diuided into sundrie tenements." Between 1281 and the possession by the St. Leger family is a great and regrettable chasm, but one can quite readily imagine that the "sundrie tenements" was an imminent prelude to the rebuilding of this once great house. To-day one finds Chamberlain's Wharf occupying the site. Five shillings was the abbey's rent to the Earls of Warren and Surrey.

"Next was the Abbot of Bataille's Inne betwixt the Bridge House and Battle Bridge on the banke of the Thames: the walks and gardens thereunto appertayning, on the other side of the way before the gate of the said house, and was called the Maze: there is now an Inne called the Flower de Luce, for that the signe is 3 Flower de Lucas. Much other buildings of small tenements are thereon builded, replenished with strangers and other, for the most part poore people. Then is Battaille Bridge, so called of Battaille Abbey for that it standeth on the ground and ouer a water-course (flowing out of Thames) pertayning to that Abbey and was therefor both builded and repayed by the Abbots of that house, as being hard adioyning to the Abbot's lodging. Beyond this Bridge is Bermondsey Street." Such is the intelligence, all too brief, that Stow has to tell us of Battle Inn. In after years the Borough Compter replaced the inn and the abbey's mill—the mill that was turned by that perverse water-course which had, one will note, a fancy for going the wrong way. Of the "Flower de Luce"—it was granted by Edward VI, in 1550, to the Society of Fishmongers for a "rate" of 20d. a quarter.

From what has been said, it will be gleaned that details of happenings at the hostels are naturally scarce. We have tried to illustrate their usefulness, indeed their indispensability to the monastic communities, when London was an even greater venue for litigants, tribute-bringers, money borrowers, and lenders, the common meeting-ground of nobles and monastic heads, of monastic heads and wardens of the city gilds, whose

favour each mutually hoped to win, than London is to-day. It is unfortunate that we have been unable to give a fairly continuous and coherent history of even one of these hostels, but Time has unkindly stolen, and not only stolen, but abandoned also, the trivial details of much of their interior life. It has been only from here a little and there a little, a line upon a line, that one has been able to compile a general sketch of the monastic hostel's life. Besides those already reviewed, let us briefly recite a few of the other religious communities who had lodgings in town—the Abbot of Evesham, in the parish of St. Katherine Cree; the Abbot of Reading in Baynard's Castle, in St. Andrew's by the Wardrobe; the Abbot of Glastonbury in West Smithfield; the Abbot of Salop, near St. Bartholomew's; and the Abbot of Leicester in St. Sepulchre's parish. Then "On the south side of Fenchurch Street, over against the well or pump amongst other fayre and large builded houses [was] one that sometime belonged to the Prior of Monte Joves or Monasterie Cornute, a cell to [Hornchurch Priory] beyond the Seas, in Essex: it was the Prior's Inne when he repayed to this Cittie."


The inn of Waltham Abbey on St. Mary's Hill, by the present Monument, was early engulfed in the Great Fire, which was no respecter of property. Abbot's Inn, as it was then called, was at that time in the possession of Sir Thomas Blanke, an ex-Lord Mayor, it having been purchased by Sir Thomas's father, a haberdasher, for £1,200.

Merton Abbey, Dunstable Priory, and the Leicestershire Convent of Lodinton each supported inns in London, while the great Abbots of Hyde, near Winchester, lodged within the historic Tabard Inn in Southwark.



Notes from an Eighteenth-Century Vestry Book.

COMMUNICATED BY G. W. B. HUNTINGFORD.

N the outskirts of the parish of Stanford-in-the-Vale, Berks, is situated the hamlet of Goosey (= Goose Island). The little church, which holds forty or fifty people, dates from the time of Offa.

The chief document of interest preserved in the vestry is the eighteenth-century vestry book. The worst spelt articles appear, from comparison with his signature, to be written by one R. Belcher.

The entries are as follows:

1. At a vestry held the 10 day of Nouember 1765 It was agreed to pay the labourers Six Shillings a week for one week before at work a riding the townd pond and to give them five shilling a week for the time to come according to the costom of the place.

R. Belcher.
The Mark of X Joseph Smith.
The Mark of X John Flewin.
The Mark of X Anthony Winterborn.
Sam^{ll}. Wiggins.

2. Aprill y 21 : 1767.

It was a greed at a vestery this day that the man that sarves overseer shall Likewise be Chappell warden for the futer Which we doo all agree to set our hands to.

R. Belcher.
John Smith.
The mark of X Anthony Winterborn.
Sam^{ll}. Wiggins.

3. July the 19 1772.

It I was a gread at a vestery this day that Elizbith Geal is to be put to Slevun at the Expences of parish Witness our hands

R. Belcher. m m
John Smith.
The mark X of Anthoney Winterborn.
Mofes Wiblin.

4. January y 12 : 1766. It was agreed at

a vestery to pay John Tilling Seven pound for Riding the townd pond.

R. Belcher.
John Smith.
John Wiblon.
The mark X of Anthony Winterborn.
John Flewin.
Sam^{ll}. Wiggins.

5. Desember The 8th 1765. It Wase A Greade Att The Vestere to Impley Richard Hont at 10 : A day one haf From The mastor one haf from the oseare (overseer) Sind by us.

R. Belcher.
The Marck of X Jos : Smith.
John Wiblon.
The Marck of X John Flewin.
The Marck of X Anthony Wintorborn.

6. Jen^{ry}. 10 1773. It Wase A Grede Att A Vestery That Larvrance Belcher Shueld go to Shesoncs (Sessions?) and be retornd Constebel in y Rome of Semmuwell Wigings At y Expences of y Parish Witnefs our hands

R. Belcher.
John Smith.
Antho X Wintorborn.
Mofes Wiblin.

7. Febr. The 21st 1773 It Wase Agread That The Parish shuld Pay one pound Five Shillings for William Bungete to help pay his rent. By a Vestery oder. Witnesf Ouer hands

R. Belcher.
John Smith.
The Mark X of Anthony Wintorborn.
Mofes Wiblin.

8. Aprill the 14th 1773 It Wase A Gread at A Vestery to Pay 1-2-0^d for William Bunget in Part of Rent for y yeare Insuing Witnefs our hands

R. Belcher.
John Smith.
The marke X of Anthony Winterborn.
Mofes Wiblin.

9. Des^r. 27 1773. It Wase Agread Att
A vesterey to give William Bungett Teen
shillings Witnefs our Hands o 10 o

R. Belcher.
John Smith.
The mark X of Anthony Winterborn.
Mofes Wiblin.

10. Jan^r. y 15 1774 It Wase A Greed
Att A Vestery To By John Deves Sum Close
To mak Him Fet for Sarves Witnefs our
hands

R. Belcher.
John Smith.
The mark X of Anthony Winterborn.
Mofes Wiblin.

11. 1775 July 16 It is Agreed too by a
vestry to prentice Elizabeth Geal to Jane
Keats Mantuamaker for two years at twelve
pound twelve shillings and the parrish to
Cloath her During the said two years

R. Belcher.
John Smith.
Sam^l. Thatcher.
John Belcher.
Sam^l. Wiggins for C. Saxler Esq^l.

12. March ye 29 in 1780.

It is agreed at a vestry this day that no
man nor parson what So ever Shall pay or
order to be paid any money or good, what-
soever but the overseer or his order if they
doe they will be Liable to Loose the same as
witnefs our hands

R. Belcher.
John Smith.
Abel Giles.
Mofes Wiblin.
Sam^l. Wiggins.



At the Sign of the Owl.



The *Irish Book Lover* for August contains a brief but interesting article on a great Irish book-collector, now well-nigh forgotten—John Murphy, Bishop of Cork, with a reproduction of his curiously designed book-plate. The auctioneer's formula of an "extraordinarily extensive and valuable library" was certainly correct in this case. The books were sold in six portions at Sotheby's at intervals between November, 1847, and December, 1848. But the time was inopportune for book sales, and the whole library fetched but £4,886 17s. Nowadays it would realize ten to twenty times that amount. The writer of the article does not say how many volumes the library contained, but the six catalogues, if bound together, would make a volume of 753 8vo. pages. These were happy days for collectors. Many bound volumes of pamphlets and tracts were put up in bundles of twenty-five, and knocked down at five, six, and seven shillings a bundle. "Volumes of rare Commonwealth and Revolution Tracts, now worth their weight in gold, went for two and three shillings a volume." A great many rare Irish books fetched ridiculously small prices.

From a catalogue issued by Mr. B. Halliday, a Leicester publisher, I learn that a series of eleven historical documents relating to Lady Arabella Stuart (1576-1615), who stood next to James I. in the succession to the English throne, has come to light. They were discovered, says Mr. Halliday, in an old library in Worcestershire, and are offered for sale for the first time. They are mostly in poor condition, owing to damp, but the more important are in a good state. They all date from 1595-6. The descriptive particulars given in the catalogue are meagre; but it is clear that some of the papers at least are of considerable historical interest.

Referring to the death of Mr. T. H. Thomas, which I noted last month, a correspondent writes that in Mr. Thomas Wales "has lost

one who will long be remembered as a sincere student of Welsh subjects and promoter of Welsh educational aspirations. He combined a charming and genial personality with a rare combination of attainments, and his knowledge of the natural history, archæology, folk-lore and old domestic life of the Principality, was wide and intimate, as his many papers to the Cardiff Naturalists' and other Welsh publications witness. As a youth he studied art at the Royal Academy and in Paris and Rome, and subsequently accompanied the *Challenger* expedition as an artist. He was also a book-illustrator, and in this respect a frequent contributor to the *Graphic*. Eventually he settled in Cardiff and devoted himself to his native Wales. He was one of the founders of the Royal Cambrian Academy, and for many years an active supporter of the Welsh Museum at Cardiff. To his quiet persistence is largely due the recent establishment of the Welsh National Museum and Library. Through his suggestion in the first instance, and his continuous help, has been formed the collection of casts of the pre Norman monuments and inscriptions of Wales, which is approaching completion and promises to be one of the chief features of the Museum now being built. For many years he was a member of the Gorsedd, of which he was the Herald Bard; and in conjunction with the late Sir Hubert von Herkomer, was instrumental in the introduction of the artistic robes and regalia which are a spectacular element in the National Eisteddfod."

A committee for furthering the employment of women in research work among records and public documents has been formed, with Lady St. Cyres as President and Sir Laurence Gomme as Hon. Treasurer. It has the support of Sir Frederic Kenyon, Director of the British Museum, Professor T. F. Tout, the Hon. John Fortescue (Hon. Librarian at Windsor Castle), and Mr. and Mrs. Sidney Webb, who will, it is hoped, form an advisory committee. A letter has been sent out to municipal corporations and other bodies, pointing out that the committee, whose offices are at 12, Buckingham Street, Strand, are prepared to supply skilled women to conduct researches or arrange records, and

also, as auxiliary workers, other women trained in the indexing, mending, and binding of old manuscripts. The war has thrown many women accustomed to research work, palæography, and kindred subjects out of employment, and these women, many of them very highly educated, cannot easily be drafted into ordinary industrial employment, but they could relieve men in work that is necessary.

A copy of *Les Œuvres d'Antoine Watteau*, published by De Julienne of Paris, with the brilliant original impressions of the 344 plates, its four volumes bound by Roger Payne, was sold by Messrs. Knight, Frank and Rutley on July 19 for £161.

Reporting on the work of the Somerset Record Society at the annual meeting of the Somerset Archæological Society on July 20, Prebendary Bates Harbin said that the fact of their having produced nothing during the past year was entirely due to the war. The Register of Bishop Bubbewyth was being dealt with, and Canon Scott Holmes, who was writing the introduction, unfortunately happened to be in Germany when the war started. He was put in charge of a large number of women and children, and had to bring them home. In doing that he lost the whole of his luggage, including the manuscript of his introduction. Canon Scott Holmes was so upset at being turned out at the point of the bayonet and by the loss of his luggage and manuscript, that it was some little time before he could rewrite the introduction. They had now got down to the end of the index, and subscribers might expect to see the work in two volumes very shortly. As regards work for the coming year, the Society had been fortunate enough to get the owner, Colonel Pole Carew, to make a transcript of the full register of Sir William Pole. This was the most valuable record he had had the privilege of examining on behalf of the Society. Most of it was dated from 1630. Many of the original documents had disappeared, or had been kept locked up. The transcriber had, however, carefully copied the seals, which had enabled him (Mr. Bates Harbin) to discover the coats of arms of many West Country families which had been lost.

A very large circle of scholars and students and bookmen, of all nations, will have seen with deep regret the announcement of the death of Sir James Murray, editor of the great Oxford Dictionary, at the age of seventy-eight. It had been his ambition to see the completion of that monumental work, which he first took in hand in 1879, on his eightieth birthday, and everyone will lament that this is not to be. The Dictionary will be Sir James Murray's monument for ages to come. It is unique, and among Dictionaries unapproachable in comprehensiveness and historical and literary value.

BIBLIOTHECARY.



Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

VOL. VII., part iv., of the *Transactions* of the St. Paul's Ecclesiological Society (Harrison and Sons, Pall Mall; price 5s.) contains five short papers, besides the usual record of Proceedings at Meetings and Visits. Dr. Philip Norman describes, with historical notices, the two city churches of St. Magnus the Martyr and St. Mary-at-Hill. Mr. H. P. K. Skipton has a fresh and suggestive paper of unusual interest on "The Pilgrims' Way and the *Pilgrim's Progress*," in which a "local habitation" is worked out for Christian's journey with curious detail. Mr. Geoffrey Webb writes on "The Relation of Painted Glass to Other Colour-Decoration in English Churches," and the Rev. E. J. Dewick describes "A Service-Book written for the use of a Premonstratensian Abbot," illustrated by two good plates.

The *Annual Report and Transactions*, 1914-15, of the North Staffordshire Field Club (vol. xlix.), edited by S. A. H. Burne, M.A. (Stafford: J. and C. Mort, Ltd.; price 5s.) is a substantial volume of more than 200 pages. The contents are very varied and touch sundry aspects of science. Among the archaeological items we notice accounts of excavations at Castle Hill, Audley, and Rocester, both by Mr. A. Scrivener, and on the site of Wall (*Leticetum*), by Mr. C. Lynam; "Old Church Towers of Staffordshire," by Mr. J. H. Beckett; "Souling, Clementing and Catterning," by Miss C. S. Burne; "Roman Station at Rocester," by the Rev. T. Barns; and "First List of Roman Coins from Wall," by Mr. N. C. Dibben. The North Staffordshire Club is clearly a thoroughly live body.

The *Journal of Egyptian Archaeology*, vol. ii., part iii., contains the second instalment of Sir William Gell's Egyptological correspondence, including letters from Henry Scott, Sir J. G. Wilkinson, and Baron von Bunsen. Wilkinson's mastery of hieroglyphics is conspicuous. There are brief papers on "Royal Tombs in Mesopotamia and Egypt: A Comparison suggested by Some Recent Discoveries," by Professor L. W. King; "The Great Tomb Robberies of the Ramesside Age," by Mr. T. Eric Peet; and an account of "An Undescribed Type of Building in the Eastern Province of the Anglo-Egyptian Sudan," by Professor C. G. Seligman. The part is freely illustrated.

In the *Journal* of the Cork Historical and Archaeological Society, April-June, there are continuations of the detailed account of "The Old Castles Around Cork Harbour," and of "The Pipe Roll of Cloyne." Shorter contributions are "The Cromwellian Confiscation in Muskerry," by Mr. W. F. Butler; "A Cork-Australian Legislator"—Sir Francis Murphy—by Mr. Morgan MacMahon; "Castlenalacht Standing Stones," by Miss L. E. O'Hanlon of Orior; "An Old Cork Corporation Relic"; and "Dr. Cauldfield's Records of The Sarsfield Family of the Co. Cork."

The greater part of vol. viii., part i., of the *Journal* of the Gypsy Lore Society is taken up with a valuable vocabulary of "Scoto-Romani and Tinklers' Cant," collected and arranged by Mr. Alexander Russell from twenty sources. The part opens with a Romani version, by Sir Donald MacAlister, of Mr. Rudyard Kipling's well-known "Smuggler's Song," and there are one or two short notes.

PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

THE annual meeting of the BRISTOL AND GLOUCESTERSHIRE ARCHÆOLOGICAL SOCIETY was held at Gloucester on July 21, Mr. C. E. Keyser, President, in the chair. The report stated that owing to the general dislocation of arrangements caused by the war, the Council felt that it would be inopportune to arrange for either a spring or a summer outing this year. In consequence of the war little excavation or exploration work had been possible. Certain archaeological discoveries had been made at Bristol and Shirehampton which would be reported upon after the war. It was intended to maintain as far as possible the publication of the Society's transactions. The arrangements for the housing of the Society's Headquarters' Library in the Gloucester Public Library had given satisfaction, the use of the books having greatly increased during the year. It had been agreed with the Cotteswold Naturalists' Field Club to place each other's books at the disposal of members. The publications of the Harleian Society and the British Record Society were now subscribed for. The Council had sanctioned a grant of £20 for the purchase of books during the year 1915. The

report also contained a statement with reference to Deerhurst Church as follows: "In September last the vicar and churchwardens of Deerhurst Church obtained a faculty authorizing the rebuilding of the apse and the consequent alteration of the sixteenth-century pews on the north, east, and south sides of the Communion-table. In view of the fact that this church is one of the very few left in which this arrangement of pews has been allowed to remain, strong protests were raised by members of the society and others against the proposed alterations. On March 3 of this year a deputation from the Society of Antiquaries of London, in conjunction with a deputation from this society, visited the church." The visitors came to the conclusion that from an antiquarian point of view it was undesirable to proceed with the project.

The KENT ARCHÆOLOGICAL SOCIETY has this year, owing to the war, dispensed with the usual itinerary of excursions to places of antiquarian interest, and, in consequence, the annual general meeting was held on July 29, by the kindness of the Dean and Chapter of Canterbury Cathedral, in their library at noon. Lord Northbourne presided. It was decided to appoint an honorary librarian for the Society's valuable collection of literature and records at Maidstone. In the afternoon the members assembled at the Great Gate of St. Augustine's Abbey, where, by the courtesy of the authorities, they were shown over the historic buildings and particularly the site of the recent discoveries, under the guidance of the subwarden, the Rev. R. V. Potts.

The 67th annual meeting of the SOMERSET ARCHÆOLOGICAL SOCIETY was held at Taunton on July 20. The annual report, read by Mr. H. St. George Gray, assistant secretary, curator and librarian, recorded a large and varied amount of work, both in the rearrangement of the Society's collections and in field operations. With regard to the latter, we may quote: "Owing to the war, the proposed work of the newly-formed Somerset Earthworks Committee is in abeyance, but it is hoped that some surveying will be done during this summer in preparation for excavations later. Last September the excavation of the field belonging to Miss E. Counsell, and forming part of the Meare Lake Village, was completed, the work being carried out on behalf of your Society and the British Association under the direction of Dr. Bulleid and Mr. H. St. George Gray. A large number of Late Celtic antiquities, including a white-metal amulet and brooches of the earliest and latest types found in the lake villages, were collected, and through the kindness of Miss Counsell are now exhibited in your museum. Very little of the Meare pottery—some elaborately ornamented—has yet been repaired. A report upon the recent work will be presented at the Manchester meeting of the British Association this year. The printing of vol. ii. on *The Glastonbury Lake Village* has just been begun, and it is hoped that the work will be completed at the time of the next annual meeting of your Society.

"The excavations at Glastonbury Abbey are still being continued in the area east of the Refectory and south of the Chapter House. Many interesting things have been found, but until further work has been done, it is impossible to arrive at any definite conclusion with regard to the remains of walling, etc., already laid bare. As Mr. Bligh Bond is unable to give so much time as formerly to the work, Mr. G. L. Bulleid has kindly undertaken the general supervision on the spot under Mr. Bond's direction."

Members of the CHESTER ARCHÆOLOGICAL SOCIETY on July 28 visited Birkenhead, and inspected the Priory. Proceeding to Port Sunlight, the party went to Hulme Hall. Sir W. H. Lever had kindly consented for the visitors to be shown the fine and valuable collection of Wedgwood and Oriental china, old furniture representative of different periods, the Napoleon Room, oil-paintings and water-colours, etc. Mr. Howard, the curator, received and conducted the party through the Hall. After tea a visit was made to the Church of St. Andrew, Bebington.

The annual summer meeting of the SUSSEX ARCHÆOLOGICAL SOCIETY was held at Brighton on July 21, when the visitors were shown over the different sections of the Museum by Mr. H. S. Toms, Mr. Russell Davies, Mr. E. B. Lethbridge and Mr. Roberts. Later, papers were read on "New Light on the Roman Roads of Sussex," by Mr. A. H. Allcroft, and "Covered Ways on the Sussex Downs," by Dr. Eliot Curwen. With the aid of special maps Mr. Allcroft traced the accepted Roman roads in the county, and devoted special attention to the road he discovered on Toy Farm. This he described as a first-class Roman road, and he traced its connections in one direction to Glynde and Hamsey, while with regard to the other direction, his submission was that it crossed the Ouse, climbed the hill behind Newhaven, and passed along the coast through Rottingdean and Brighton to Portslade. Roman remains, he pointed out, were found the whole of the way. At Portslade started the Roman road which ran northward to the Dyke, and from this point Mr. Allcroft traced it past Foynings to Newtimber and Coldharbour Farm. In an equally interesting and instructive way he referred to other roads in Sussex, and said that since he took up this matter he had learned of at least half a dozen other terraces down the face of the Downs, which he hoped yet to prove to be Roman work also. With perfect deliberation he believed the vast majority of the old borstals of the Downs represent the course of old Roman roads. Sussex teemed with Roman remains; the very Weald itself was littered with them, and as for the Downs, they were thick with them.

Dr. Curwen described the "Covered Ways" as a type of earthwork consisting of a central ditch with a bank thrown up on either side, or a series of ditches with double banks. With the aid of diagrams, Dr. Curwen gave a detailed description of a considerable number of these covered ways, which he and his son had traced over the Downs in different parts of West Sussex, and also of the "finds" of archaeological

interest made in them. The conclusion to be drawn from the Sussex examples of covered ways is that they date back from about 900 to 650 B.C. As to their use it was suggested they were intended as a defence against an enemy, but he did not accept this theory, nor that they were tribal or other boundaries, or meant to keep cattle from straying, or as a protection from wild beasts. Possibly they were in the Bronze Age trackways or roads of communication, with the intention of concealing the ditch which lay between them.

The July meeting of the LANCASHIRE AND CHESHIRE ANTIQUARIAN SOCIETY was held at Chester. The party was met at Chester Station by Mr. T. S. Ball, who had journeyed from London specially for the purpose of conducting the party through the Chester Assay Offices, with which he had become conversant during the preparation of his book on Chester Church plate. As the work of the assayers could not be seen in operation, Mr. Ball took the members to see some of the silver plate now in the Cathedral and also specimens at St. John's Church in Chester. The service of plate at the Cathedral consists of twenty-one pieces, and these were, by the courtesy of the Dean and Canons, laid out and shown to the party by Mr. Wheeler, the chief verger, in the Canons' vestry. Ten of the pieces appear to belong to the set of plate given by Bishop Hall and Dean Bridgeman. They consist of two flagons, two small credence patens, two large patens, two candlesticks, and two vergers' maces, all bearing the date marks for the year 1662-3, stamped in London; it should, however, be stated that the large patens and candlesticks bear no inscriptions relating to the names of the donors, but the rest do so. The remainder of the twenty-one pieces consists of a chalice (1665), a large alms dish (1669), spoon (1691), two small alms dishes (1737), two chalices (1838), a small chalice (1897), a small paten (1903), and two small modern plates of silver used as patens to the chalices of 1605 and 1897. An interesting feature of the modern chalice is the insertion in the foot or base of a lady's ring set with diamonds and pearls which, on an occasion when Holy Communion was being administered, had been dropped into the hand of the officiating minister, and since devoted to the purpose of enriching the chalice used on that occasion. Full details of the above pieces of plate are given in Mr. Ball's work on the *Church Plate of the City of Chester*. After the plate had been examined by the party, the verger led the way to various points of interest in the Cathedral, explaining its probable Saxon origin as an abbey in the seventh century, when it is thought to have been built by Wulfhere and later endowed by King Edgar in A.D. 959.

At the meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES on July 28, Mr. R. O. Heslop in the chair, Mrs. Willans, of Newcastle, was cordially thanked for her valuable work in compiling a catalogue of the library, and was presented with suitable volumes. The Chairman said that Mrs. Willans had devoted a great deal of time to the work during the past three years.

Mr. Collin asked the Chairman to accept an Egyptian Ushabti, a small figure which was placed in coffins, and also a getton. In thanking Mr. Collin for his gifts, the Chairman said that large numbers of gettons were recovered from the Tyne when the swing bridge was built. He believed that persons had thrown them into the river from the Tyne Bridge at the time when the death penalty was revived in regard to the possession of spurious coins.

Mr. Tomlinson made some interesting remarks concerning the records of Old Hartley Colliery, and produced paybills dated from 1774 to 1808. In some of the bills payments for ale and port wine for the ponies were mentioned.

On July 19 the ST. ALBANS AND HERTS ARCHÆOLOGICAL SOCIETY visited Great Nast Hyde, where the following paper was read by Mrs. C. H. Ashdown: "During the past few years the members of the St. Albans Archaeological Society have had a number of opportunities for visiting examples of domestic architecture of the sixteenth and seventeenth centuries, the main reason being that Hertfordshire is peculiarly rich in excellent buildings of that period. We have seen that the H type of house prevailed during those centuries, so far as the ground plan is concerned, consisting of a central structure with two wings at either end projecting more or less at right angles to the main building. The dwelling-houses pertaining to this type which have been visited by the Society include Rothamsted, Salisbury Hall, Water End, Mackerye End, and Berkhamsted Place, all dating from the latter end of the sixteenth century or the beginning of the seventeenth. Great Nast Hyde, in which we are now assembled, is either late Elizabethan or early Jacobean, and we shall notice features here which are identical with some of those with which we have become previously acquainted. The four-centred arch, prominent in the fireplaces; Jacobean strapwork in the oak staircase; square mullioned windows in most parts of the house; brick-moulded chimneys; a prominent central porch, and projecting gables—all these are features which we readily recognize. The exterior of Great Nast Hyde presents a pleasing picture to the eye, and it is readily recognized that the large addition to the west end of the house is in such happy harmony with the older portion of the structure that no forceful contrasts detract in the least from the newer portion. In the centre we find the main range of the building, consisting of two stories and an attic; in the centre of the south side is an original porch of two stories surmounted by a gable and projecting as usual from the front wall. On either side wings run at right angles to the main building, projecting slightly on the south side, but to a greater extent upon the north side; the gable end of these wings and that of the central porch were formerly crowned by appropriate ornamental curvilinear parapets; these unfortunately have disappeared in the course of time, and rectilinear parapets have taken their place. Upon the south side a conservatory at one time occupied the greater space thus formed between the wings and the south wall of the house, but this has been removed, and a brick wall now closes it in to the ground floor stage only, thus form-

ing an entrance hall, etc. The windows are generally square, with stone mullions and horizontal transoms of good proportions. The Manor-House, after being a farmhouse for some time, was taken over several years ago and transformed into the present dwelling-house. At that time some of these windows were found to be blocked up or in a dilapidated condition, and have been carefully restored to their original form. The older part of the house has two fine chimney-stacks, one in the west wing and the other above the central hall. The shafts are octagonal in form, and are ornamented with moulded caps and bases. The roof is tiled, with a very high pitch. Beneath the ground floor a range of cellars exists, and a legend possessing strong forms of credibility asserts that a subterranean passage from them formerly existed. In the interior the central portion of the building consisted of a large hall (now the dining-room) with a small apartment at the western side, fulfilling the office of a servery or stillroom. In the east wing was the parlour (now the drawing-room) and a stair hall, while the west wing is occupied by the kitchen and the back staircase. The fireplaces throughout the house are of much interest; they are of moulded stone with four-centred arches, and some have come to light after being closed up for many years. The principal staircase reaches to the first floor only; it is of massive oak with heavy square newels having tall moulded heads. It possesses a small amount of strap-work carving. The first floor and the attic contain rooms of exceptional interest by reason of the large number of original doors with fittings complete; oak beams in the walls and ceilings; oak floors and a rich store of early seventeenth-century oak panelling, either in its original position or removed from other parts of the house. The whole of the interior and exterior of the building is in excellent condition, and testifies eloquently to the sympathetic care of Mrs. Hart Dyke, to whom the judicious alterations and additions of this venerable old house may be ascribed."

The members of the ESSEX ARCHÆOLOGICAL SOCIETY had an excursion on Monday, July 19, to Waltham Abbey, Nazing and Nether Hall. Arriving at Waltham Abbey in brakes shortly before noon, they were met by the Vicar (the Rev. F. Johnston), who, having indicated the various objects of interest in the renowned and ancient building, conducted them round the remains of the old monastery. He attributed the building of the Abbey to King Harold, but on this point some of the members seemed a little sceptical, and it was pointed out that as the architecture closely resembles that of Durham Cathedral, it was probably not built earlier than 1145. There is, it is true, a document extant to the effect that King Harold erected a large church at Waltham, but this is asserted to have been a wooden structure. However that may be, the Abbey is rich in history, and according to tradition its eastern chapel contains the tomb of the Saxon King who fell at Hastings, with his brothers, Gurth and Leowin. The existing parish church (Holy Cross and St. Lawrence) formed the nave of the ancient Abbey church, the choir and transepts of which were pulled down after

the suppression of the monasteries. The tower, built in 1558, was much improved a few years ago. The lady-chapel (fourteenth century) has a vaulted crypt and some remains of a fine fresco, whilst the south aisle and font are very noteworthy. Of the Abbey buildings only a gateway, a bridge, a small vaulted chamber, and some moss-covered walls remain. The approach to them is through the Romeland, where Henry VIII. possessed a house. In mediæval days the Abbot of Waltham ranked as a peer of Parliament. After luncheon the party drove to Nazing, where Mr. F. Chancellor read a paper on the church, which dates back to the thirteenth century. A move was then made to Nether Hall, where the beautiful gatehouse, assigned traditionally to the year 1470, is all that remains of the house, which was demolished in 1773. The moat is believed to have been dug by the Canons of Waltham, when they bought the property in 1280. Mr. F. Chancellor here read a paper in which special reference was made to the Cope family, the original founders of the Hall.

At the meeting of the DEVONSHIRE ASSOCIATION, on July 21, the Rev. J. F. Chanter introduced to the members the particulars contained in the sixth report of the Church Plate Committee. The reverend gentleman mentioned a discovery he had made in an old farmhouse of a fifteenth-century paten at Brushford. The plate had been laid aside as worthless. It was only a fortunate accident that led to the discovery of this plate, and its existence was totally unknown, not only to the clergy and wardens, but to everybody in the parish and the world at large. He produced a photograph of the find, and said it was very satisfactory that he had been able to unearth a plate of this period. He also mentioned that a former vicar of Appledore had melted down the church plate and afterwards gloried in his crime. The speaker thought it was scandalous. He returned thanks for the assistance he had received during the year. He had visited nearly 100 parishes, and his experience convinced him that it was time something was done with regard to church plate. In the last thirty years enormous destruction had been going on. In many parishes there was no plate before 1880, and in some parishes they had no paten at all. It was time that the Ecclesiastical authorities stepped in and saw that the incumbent, on taking possession of the living, was given the church plate. The authorities, it seemed to him, had scandalously neglected to see to the proper preservation of church plate, and he hoped that this Committee's proceedings would result in something being done.

The mediæval history of Londesborough, and its connection with eighteenth-century fashionable and literary life, formed an attractive chapter in the summer meeting of the EAST RIDING ANTIQUARIAN SOCIETY, which made Market Weighton its starting-point on August 10. The Rev. A. A. R. Gill, Vicar of Market Weighton, acted as guide, and from his extensive researches in the history of the neighbourhood imparted much entertaining information.

Driving from Market Weighton, through Londes-

borough Park, the party had an opportunity of seeing the beautiful herd of deer with a fair sprinkling of young fawns, and so to Garrick's Walk, the site of the old house, pulled down by a former Duke of Devonshire to restore and enrich Chatsworth. The view from the terrace commands one of the finest prospects in East Yorkshire. After an inspection of the church, Mr. Gill gave a résumé of the history of the place, but declined to discuss the debated question whether Londesborough was the Delgovitia of the Romans, merely mentioning that when the lake in the park was drained some twenty years ago, traces of an old Roman road, probably that from Malton to the Humber, were plainly visible. He suggested also that Londesborough may have been the site of a summer palace of the Kings of Northumbria. Mr. Gill mentioned the most notable owners of Londesborough from the Cliffords, in 1453, to the sixth Duke of Devonshire, who sold it to George Hudson, of York, the railway king, for £470,000. After the crash it was sold to the first Earl of Londesborough. The park was laid out by Richard Boyle, the famous third Earl, the patron and friend of Pope. In the church there is a small brass to the memory of Margaret, Lady Clifford, who died in 1493, the mother of the famous "Shepherd Earl," and who had married Sir Lancelot Threlkeld. Among other memorabilia of the church is the fact that Sir Thomas Wentworth, Earl of Strafford, married his first wife there on October 22, 1611, and, together with his bride and tutor, at once proceeded to Cambridge to continue his studies. Mr. Gill mentioned that, though the register containing the entry was perfect when Hunter wrote his *South Yorkshire* in the last century, it had now disappeared. The earliest known Rector was William, afterwards St. William, Archbishop of York, and the next Rector, a recent discovery, was John Sigwhit, in 1225. Among other notable Rectors were Jonathan Dryden, cousin of the poet, and Sydney Smith. Brian Allott, an eighteenth-century Rector, is best remembered as the subject of a Garrick episode. On one of Garrick's many visits to Londesborough, Allott begged a lesson in elocution. He commenced to read a lesson, when Garrick stopped him and told him to shut the Bible. "Now," said the actor, "open the book again as if you believe it is the Word of God. Don't treat the Bible and Prayer-Book as if they were no better than a day-book and ledger."

The party were entertained at tea at the Rectory by the Rev. A. G. and Mrs. Bagshaw, and then drove over the moor to Burnby. Here Mr. Gill demolished another tradition. He had no faith, he said, in the belief that Burnby was the site of the Battle of Brunanburgh. He pointed out the main architectural features, including the Norman west door, and the half-circle Norman font attached to the south wall of the nave, and the three very fine sedilia said to have been brought from the Augustinian Priory at Warter. Contrary to the usual custom, the sundial over the priest's door bears the inscription, "Non tempus fugit," a legend quite believable in the summer beauty of this little hamlet. Several of the Gascoignes are buried at Burnby, and at Holme-on-Spalding Moor rests the wife of Judge Gascoigne, of Henry V.'s time, who refused to condemn Archbishop Scrope.

Other meetings have been the excursion of the HUNTER ARCHÆOLOGICAL SOCIETY to Wentworth Woodhouse, Rotherham, the seat of Earl Fitzwilliam, on July 24; that of the NORFOLK AND NORWICH ARCHÆOLOGICAL SOCIETY, on July 14, to the interesting district to the north-westward of Aylsham; the visit of the HAMPSHIRE ARCHÆOLOGICAL SOCIETY to Reading on July 12; the excursion of the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY, on July 17, to the Rishworth and Soyland districts.



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

THE PLACE-NAMES OF CUMBERLAND AND WEST-MORELAND. By W. J. Sedgefield, Litt.D. Manchester: *University Press*; London: *Longmans, Green and Co.*, 1915. Demy 8vo., pp. xlv + 208. Price 10s. 6d. net.

It rarely happens that a writer's first book on the etymology of place-names is a satisfactory performance, and it cannot honestly be said that Professor Sedgefield's monograph is an exception to this rule. It must at once be conceded that the place-names of Cumberland and Westmoreland present exceptional difficulties, owing, firstly, to the almost entire lack of pre-Domesday forms; and, secondly, to the diverse linguistic origins of the names—Scandinavian, Anglian, Cymric, Gaelic, and French. But, with due allowance for these difficulties, a careful examination of the book shows that its author does not yet possess sufficient equipment for the task which he has set himself. The outstanding merit of the volume is its compiler's commendable lack of that dogmatism which is almost invariably a mark of incompetence; indeed, caution is carried to extremes, and there are many cases in this book of a variety of origins being given where one of them, to the expert, is the obviously correct etymology. The great blemish of the work is the incessant exhumation of personal names from that *diabolus ex machina* for the amateur, the late Mr. Searle's very serviceable (if used with discrimination) *Onomasticon Anglo-Saxonicum* when it has appeared to the author that the first element of a place-name must be proprietary. Over and over again a simple local name whose wholly physical or animal origin should be quite clear, is wearisomely eponymized. Such names, for example, are Bampton, Brocklebank, Houghton, Plumpton, Swinsty, Thornthwaite, Troutbeck, Drybeck, Grayrigg, Grisdale, Hoff, Lambrigg, Oxenholme, Rosgill, Scordale, Stainton, Strickland (Stirkland), Swindale, Thrimby (O.N. *thyrni-tré*, thorn(-tree), Whitber, Pica (Pike-How), Hyton, Ackenthaite (cf. the Cumberland pronunciation of "acorn" as "akkern"), Weddikar, thirteenth century *Wedakre* = Weedy Field, etc. Hybrids are sometimes manufactured unnecessarily, as in the cases of Caldbeck, Haresceugh, Newby (the

difference of pronunciation between O.N. *nj-r* and O.E. *nive* was not so great as Professor Sedgfield seems to imagine), and Whitbeck. Doubtless Sir E. Anwyl's lamented death accounts for the Celtic names being so meagrely dealt with; but surely Cardew and Penrith need not have offered difficulties. Perhaps the worst blunder in this well-printed book is the suggested derivation of the famous and not uncommon place-name Unthank, from O.N. *Hun* and *thang*! Professor Sedgfield unquestioningly accepts, on very poor authority, as origin of the much-discussed element *-ergh*, *-argh*, the Gaelic *airidh*, rather than the much more likely O.N. *hörg-r* = O.E. *hearg*, a heathen place of worship or altar, tumulus. Many mistakes in the volume would have been avoided by reference to the late Canon Taylor's *Names and their Histories*, or to Harrison's *Surnames of the United Kingdom*; and in the latter writer's *Place-Names of the Liverpool District* Dr. Sedgfield would have found his (easy) problem of "Egremont" solved, as well as a useful note on his own Cumberland Egremont.

There are the usual—in recent books of this class—superfluous references to the work of Continental writers on British place-names, who can seldom tell us anything we did not already know or ought to know; but we miss any hint of even partial collaboration with the late Professor of English at Manchester, Dr. Toller, whose help would, we think, have proved invaluable.

* * *

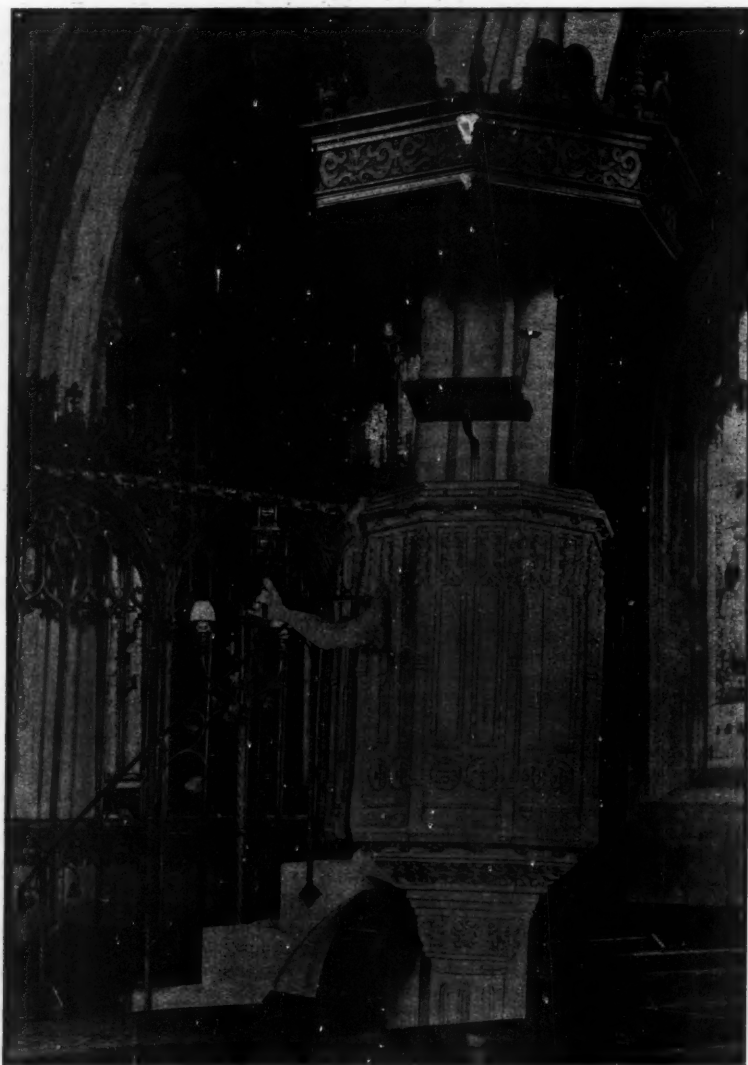
THE GREY FRIARS OF LONDON: their History, with the Register of their Convent, and an Appendix of Documents. By C. L. Kingsford, M.A. Three illustrations. Aberdeen: *The University Press*, 1915. Demy 8vo., pp. viii + 257. (Supplied to Members only.)

This valuable and thorough book is the current issue of the British Society of Franciscan Studies for 1915. Mr. Kingsford has shown his aptitude for this kind of work, as he recently issued an excellent edition of Stow's *Survey of London*. The original intention of this volume was to furnish the complete text of the old so-called Register of the Grey Friars of London from the Cotton Manuscripts of the British Museum, but it soon became apparent that a general introduction dealing with the history of this important house was necessary, and as a variety of material accumulated, a wider title was adopted. The Register itself, which has hitherto been only imperfectly and partially edited or printed, consists of three parts: (1) A carefully compiled record of the tombs in the church; (2) a brief account of the foundation of the convent and its buildings, with a summary of deeds relating to the site; and (3) materials relative to general Franciscan history. The whole of this was put together by a friar of the house about 1526, but notices of interments were continued to be added until 1530, when the death of the compiler probably occurred. It is conjectured that this volume was taken away by one of the community after the surrender of 1538, to whom is due the addition of *The Chronicle of the Greyfriars* from 1169 to 1556, which is bound up with the Register. This Chronicle is of the nature of a brief London Chronicle, and has only

occasional reference to the friars. For its last eighteen years it is an authority of much value during those stirring times. It was printed for the Camden Society in 1852, and again, after a better fashion, in 1883, for the third volume of *Monumenta Franciscana*. Mr. Kingsford has used a wide discretion in not reprinting it for a third time.

The section of the Register of far the greatest value and interest is that which gives the names, details, and position of the monuments. Burial within the church, or at least the precincts of the various friaries of the mendicant orders, was much sought after by the devoutly disposed throughout England, especially in those pertaining to the Franciscans. The Grey Friars Church of London, became a most favoured place for the burial of persons of rank, of the upper classes among the London citizens, and of the wealthy Italian merchants who died in the Metropolis. Hence it comes to pass that this long burial list is of quite exceptional value, both to the historian and the genealogist. It is also of use in the forming of a plan of this somewhat intricate and exceptional church. The list is divided into burials in the choir, in its chapels, in the "walking-place" (a special open space between choir and nave peculiar to mendicant churches), in the nave and its aisles, before specific altars, and in the cloisters. They lay thickest in the chapels of St. Mary and St. Francis. In most of the church, which measured 300 feet by 87 feet, the floor must have been nearly paved with the gravestones. The interments recorded in the Register numbered 765, twelve of which belonged to the thirteenth century. In the choir lay buried Queens Margaret and Isabella with other royal persons, nobles of high rank, and other prominent benefactors, including five provincial ministers. Notwithstanding the length of this list, Mr. Kingsford has been able to supply a considerable number of omissions, chiefly derived from the wills in the Prerogative Court of Canterbury. The *Greyfriars Chronicle* also records that Elizabeth Barton, "The Holy Maid of Kent," and the Observant friars, legally murdered with her, were here buried in 1534; and to these were added the bodies of four victims, including the Abbot of Jervaulx, executed for their share in the Pilgrimage of Grace in 1537. It should also be remembered that the friars named in this list were only those of special repute or standing, and were but a small proportion of those who died in the convent during the three centuries of its existence. The humbler brethren were not buried in either church or cloister, but in a cemetery at the west end of the church.

Early in the unhappy reign of Edward VI. all the tombs were pulled up and sold. Tombs of alabaster and marble, surrounded by iron rails, and 140 gravestones of marble, were sold to one Martin Bowes, "goldsmith and alderman of London," for £50. As a parish church, parts of the ancient fabric remained in use until its destruction by the Great Fire of 1666, after which the existing church of Christ Church, Newgate, was built by Sir Christopher Wren on the site of the ancient choir. It continued to be used, with its great galleries, by the Blue-coat boys of Christ's Hospital, until their removal into the country in 1902.



PULPIT IN PILTON CHURCH, NORTH DEVON.

PULPITS, LECTERNS AND ORGANS IN ENGLISH CHURCHES. By J. Charles Cox, LL.D., F.S.A. With 155 illustrations. London: *Humphrey Milford*, 1915. Demy 8vo., pp. xii+228. Price 7s. 6d. net.

This handsome volume is a welcome addition to the series of works on "Church Art in England," which is edited by Mr. Francis Bond. Dr. Cox

probably has a wider knowledge at first-hand of the furniture and fittings of English churches than any other living antiquary; and in the book before us he has turned his knowledge to excellent account. The subject is clearly congenial to his pen, and much information which will be new to most students is given. The author's occasional vigour of expression gives an added savour to the learning to which every chapter

bears witness. Here is an excellent example. After pointing out that seventeenth-century pulpits—pulpit, tester and pedestal—were nearly always designed as a single composition, Dr. Cox proceeds: "Many a foolish parson has pulled down the sounding-board to use it as a vestry table. We have noticed this use in about a score of vestries up and down the country; in one case we have seen it serve as a table in the vicarage study; and still worse is the instance in which this portion of a pulpit, beautifully inlaid and cunningly wrought, has been pulled out of the church to which it was given, and now does duty as the rectory dinner-table! Parsons and architects have also frequently combined to ruin the effect of an old Jacobean or Carolean pulpit by placing it on a white stone base" (p. 94). "Carolean," by the way, seems to us no improvement on the more familiar "Caroline."

Particularly welcome is Dr. Cox's vindication of the part which preaching played in the mediæval church. Insistence upon the importance of preaching is popularly supposed to be a post-Reformation development, and it has often been said that pulpits were rare in mediæval times. In these pages it is made perfectly clear that both these ideas are delusions. After the opening excursus on preaching and a general chapter on the pulpit, come chapters on Mediæval Stone and Wooden Pulpits, and Post-Reformation Preaching-Pulpits, in which those examples described are arranged in alphabetical order of counties. There are omissions, of course—no work of this kind can be exhaustive—but a wealth of information is given. A succeeding chapter on "Hour-Glasses" contains a list of about 100 extant hour-glass stands—a longer list than any previous writer on the subject has been able to supply. The chapters on Lecterns of Brass and Stone and Wood, and on Reading-Desks and Desks for Chained Books—the last two very brief—bring together much matter of great interest. The last section—"Organs and Organ-Cases"—is the least satisfactory part of the book. It is quite impossible to deal properly with such a subject in a dozen pages, half of which are devoted to illustrations. It would have been better to omit this chapter and to have given "Organs and Organ-Cases" a volume to themselves in Mr. Bond's excellent series. The mention of the illustrations to this section reminds us that a most valuable feature of the book is its extraordinary wealth of illustration. Much labour and judgment must have been expended in the selection of so large and varied a collection of photographic examples of pulpits and lecterns and organ-cases. They are satisfactorily reproduced in almost every case. The learning and wide local knowledge evinced in the text are thus happily accompanied by an attractive picture-gallery. Indexes of places and subjects complete a volume to which ecclesiologists and, indeed, all who love our richly dowered old churches will give a warm welcome. As a work of reference, though certainly susceptible of some revision and addition, it cannot be superseded for many years to come.

By the courtesy of the publishers we are able to reproduce on page 356 the illustration of the fifteenth-century stone pulpit at Pilton, North Devon, with its unique hour-glass support, which takes the form of a

man's arm cut out of sheet iron and gilded, springing out from the pulpit.

* * *

OLD ENGLISH MANSIONS. Sixty plates, with an Essay by Alfred Yockney. London: Offices of *The Studio*, 1915. Folio, pp. 34 and the plates. Price 5s. net.

This is the Spring (1915) Number of *The Studio*, and forms a companion volume to Nash's *Mansions of England in the Olden Time*, published in facsimile by the same house in 1905-6. The attractive plates, including a charming reproduction of Joseph Nash's water-colour of Hampton Court Palace entrance, are from the drawings or lithographs of C. J. Richardson, J. D. Harding, Nash, Shaw, Gallon and other draughtsmen. They testify not only to the skill with which in the last century, before photography became the usurping handmaid of architectural draughtsmanship, "the stately homes of England" were delineated by trained men who loved their subject, but also to the wealth of England in historic private architecture. As one turns over the pages illustrating Audley End, Blickling Hall, Crewe Hall, and other houses belonging to every letter of the alphabet, one prays in these times that our island may be saved from the ravage of awful warfare, so that our memorials of the past may be saved as happy and enviable homes for the future. The thought lends some irony to Mr. Yockney's odd remark that "tribulation, especially that of other people in a previous generation, had compensations." At any rate, the presentation in these plates, which are nearly all of high value, of the rich and satisfying decoration of the old English mansions makes a notable addition to the remarkable "special numbers" issued by the enterprise of *The Studio*, and provides a storehouse of material for that study of the past which for so many years it has been the honourable task of its contemporary, the *Antiquary*, to foster.—W. H. D.

* * *

LOWLAND SCOTCH AS SPOKEN IN THE LOWER STRATHEARN DISTRICT OF PERTSHIRE. By Sir James Wilson, K.C.S.I. With a Foreword by W. A. Craigie, LL.D. Oxford: *University Press*, 1915. Demy 8vo., pp. 276. Price 5s. net.

Lovers of the Lowland Scottish dialects will welcome this carefully written and comprehensive volume, which has been issued partly with the object of affording help in connection with the projected Scotch Dictionary of the Scottish Branch of the English Association. There are chapters on pronunciation and grammar, "lists of words connected in meaning," collections of proverbs and sayings, idioms, riddles, rhymes, etc., and a glossary. With regard to the system adopted of notating the pronunciation, the author's fellow-member of the Philological Society, Dr. Craigie, says that Sir James Wilson has preferred "the broad method"—wisely, we think. One or two of the statements in the grammatical section seem to be open to qualification—e.g., the following note:

"The word *oanlay* (only) to a Scotch ear has an affirmative sense, and to an English ear a negative sense; so that when meaning to agree

with a sentence containing *only* a Scotchman says 'I' (yes), while an Englishman says 'No.'

Example: It's only five miles to Crieff.

Answer from a Scotchman: 'Ii, but it's uphill.'

Answer from an Englishman: 'No, but it's uphill.'

No Englishman we know would reply thus.

The glossary does not pretend to be etymological; but surely "moss" ought to have been added to the entry "*moas*, n., bog, marsh, marshy pool," and "shank" to "*shaank*, n., leg, stem, stalk"; and some of the entries appear strangely superfluous, as "*dung*, n., dung," "*help*, n., help," "*queen*, n.f., queen," "*queer*, a., queer," "*tell*, v.t., tell."

H. H.

* * *

The *Waterford News* Printing Works send us a capital *Illustrated Guide to Waterford*, by Edmund Downey, issued in paper covers at the low price of 6d. Mr. Downey has done his work well. The historical matter has been carefully prepared, and is accurate as well as sufficient for the purpose. Every aspect of the city's life is fully treated. Attractive chapters are those on "Various Views of the City"—from Froissart to Miss Braddon—and "The Psychology of Waterford." The section on "Waterford Worthies" includes many noteworthy names. The illustrations are very numerous and good. This *Guide*, which is issued under the auspices of the Waterford Corporation, should be in the hands of every visitor to the beautiful city by the Suir.

* * *

Among the pamphlets on our table are *Soldiers and Soldiering in Richmond (Surrey)*, price 1s., by Albert A. Barkas, the Borough Librarian, reprinted from the *Richmond and Twickenham Times*, and containing interesting notes relating to military incidents and movements in the district named from 1515 to 1915; and *Under the Dome*, June 1915, the Quarterly Magazine of Bethlem Royal Hospital. The latter is largely occupied by historical and genealogical matter relating to the Barkham family, collected by the Rev. E. G. O'Donoghue, author of the valuable book on *Bethlem Hospital* recently reviewed in these pages, and here printed "In Commemoration of Edward Barkham (1673-1733) our greatest Benefactor." This study is clearly the fruit of much labour and research, and deserves greater publicity than it can hope to attain in this local magazine.

* * *

The *Essex Review* has a continuation of the very interesting "Reminiscences of an Essex Country Practitioner a Century Ago"; the conclusion of Miss Fell Smith's account of "Daniel Whittle Harvey"; notes on "Some Doubtful 'Town Arms,'" by Mr. Gurney Benham; and much useful local matter. We are sorry to see that *History* (89, Farringdon Street, E.C.; price 1s. net) is likely to die with the year. The new part (vol. iv., No. 3) is excellent reading. The chief contents are: "The Battle of Waterloo," by an Eyewitness, a Mr. Mark Beaufoy, whose letter is dated June 21, 1815; "A Border

Family of the Sixteenth Century," by Miss Marjorie C. Barnard; "The Dark Age of Irish History," by Mr. R. Grierson; and "John Bull in English Literature," by Mr. A. G. Heath. We have also received *Rivista d'Italia*, June 30 and July 31, and the *Indian Antiquary*, May and June.



Correspondence.

SIR JOHN MANDEVILLE.

TO THE EDITOR.

JOHN FVIE in his essay upon "The Mandeville Myth" in *Some Literary Eccentrics*, refers to an old inscription on one of the piers in St. Albans Abbey setting forth that in that "Inn of Travellers" repose the remains of Sir John Mandeville. He thinks it extremely doubtful whether the town has any better claim to be the place of his birth than it has to be the place of his burial.

I have recently had lent me a very interesting manuscript entitled "Gleanings of Antiquity in Verulam and St. Albans," compiled by Dr. Joshua Webster of that place about 1740. He says:

"On the last pillar but one of the north aisle of the Abbey church is an inscription for Sir John Mandeville, who was born in this town, remarkable for his travels to the Holy Land, etc., which he began in the year 1332 [Bale makes it only 1322], enjoyed a good estate in or near this town, and died in 1372 [Bale says November 17, 1371], and was undoubtedly buried in this place, though it is true he died at Liege in Germany and was interred there, but Mr. [Browne] Willis having found out some of his descendants, told me he was very well assured his relations had his corpse removed after it had been three years buried, and brought home and laid in this place according to his own desire. The inscription upon the pillar:

"Siste gradum properans requiescit Mandeville visua
Hix humels novunt and monumenta mori.

"Lo! In this Inn of Travellers doth lie
One rich in nothing but a memory.
His name was Sir John Mandeville, content
Having seen much with a small continent
Towards which he travelled ever since his birth
And at last pawned his body for the earth.
Which by a Statute must in mortgage be
Till Redeemer come to set it free."

Dr. Webster says also:

"The Rev. Archdeacon Cole showed me a piece of an old book written upon vellum in which had been entered (among other circumstances by way of memorandum) a note well worth introducing in this place which corroborates all that has been said of Sir John Mandeville by Bale, Chauncy, and other historians. By the date of this book—1385—it was supposed to be Abbot de la Mare's or in his time:

"On thys dai appered afore me at hye Messe a manne who says hee was borne in thys oure towne of Seynt Albones a leege manne of the same and hasen aquirede the honore of Knyghthoode and clepid Syre John Mandeville. He sais that he passede the See in the yere of Crist 1322 haven travailled for the longe spase of fower and thyrtie yeres com Michel daie nexte as a professore of Medizen. That hee (visited?) unknen connetries and sene mony straunge Peple and Sytes and Guyes in his marches plenerly sette oute in hys Boke he has lenden to mee of ale hys travailes whyche hee has callede 'Itinerarium Johanne Mandeville de Mirabilibus Mundi' ale wrytenn wythe hisen hond . . . plesance natheless . . . hym the boke ay . . . I haue . . . redene the sayme ofer . . . he was so begu . . . encumberede wythe Heer of hys Hede and . . . Bearde as whyt as wole reachen downe to hys nabel that hisen Kinnsflike didde ne kenne hym for longe tyme he s . . . 40 yer eld whenne hee . . . hys travaile . . . hee must bee foweres scorre and foure yere auld now and is of . . . beherynge strenthe and gude plesance for. . ."

W. B. GERISH.

Bishop's Stortford.

OLD NUMERALS.

TO THE EDITOR.

Eena—Deena—Dina—Doh,
Cattler—weener—winer—woh;
Spit, spot, cat and mice,
Look in the larder and find some rice.
O—U—T—spells out:
And—out—you—must—GO.

The above is a form used by children of a Sunday-school in Leicestershire, and differs slightly from one in a letter printed in the August number of the *Antiquary*.

A. B. DONALDSON.

Woodhay, Lyndhurst,
Hants,
August 1, 1915.

INSCRIPTION ON BARN.

TO THE EDITOR.

The following may be of interest to readers of the *Antiquary*:

On an old barn formerly belonging to the Manor of Stanford, on the south side of the church, are carved in the stone—

I K I H
R K I K F K
1618 L K D K
R P 1662

The R K means Richard Knollys, son of Sir Francis Knollys, who built the manor. I H means John Heigham, R K's wife's brother; I K is probably his wife; while F K, L K, D K—Francis (?), Laurence (?), and D (?), were his children.

Who R P 1662 was I do not know.

G. W. B. HUNTINGFORD.

Stanford, Faringdon,
Berks.
August 6, 1915.

ANGLO-SAXON BOUNDS NEAR SILCHESTER.

TO THE EDITOR.

Mr. J. G. Wood, in his letter in the August issue of the *Antiquary*, makes some interesting comments on Mr. O. G. S. Crawford's article on "Some Anglo-Saxon Bounds of Lands near Silchester," which appeared in the previous number. For the discussion of most of these, considerable local knowledge is necessary. But Mr. Wood, among other points, attempts to controvert Mr. Crawford's view that "herpath" in Anglo-Saxon documents means merely highway, and as a rule refers to a non-Roman highway. As to this, I may perhaps be allowed to make some comment.

Firstly, Mr. Wood appears to rest his argument solely on the theory that "here" in Anglo-Saxon always means a foreign force. Is this his only reason, or can he give instances of the names "herepath," "herpath," "hereweg," or of the modern forms "Harepath," "Harepit Way," etc., identifiable with an undoubted Roman road or portion of one?

Again, Mr. Wood says that "Ermine Street" is "heremannes weg." Does this rest on any Anglo-Saxon charter or other documentary authority, or is it only an attempt to give a derivation for the name?

In the second place, is it safe to argue from the use of the word "here" in Anglo-Saxon literature to its use in place-names? The place-names are clearly much older than the charters in which they appear, and there is no evidence to show at what date the "here" began to be distinguished as the invading army from the "fyrd," the defensive force of the land, or how the words were used at the time when the Anglo-Saxons themselves were the invaders. I have notes of the following half-dozen or more cases where Harepath still exists as a place-name, or where the site of a "herepath" mentioned in a charter can be fixed, and, judging from these, I am inclined to agree with Mr. Crawford that the word usually denotes a non-Roman road.

A "herepath" mentioned in the *Codex Wintoniensis*, a twelfth-century cartulary, can be identified with a road south-east of Downton, that forms for some distance the boundary between Hants and Wilts.

Farther north, on the borders of the same counties, a green droveway, which runs over Botley Hill, bears, as I am informed by Dr. J. P. Williams-Freeman, the name Harepath. It runs into the Roman road from Winchester to Marlborough, at the northern angle of the semicircular bend which carried the road round Hippenscombe along Chute Causeway, but the droveway itself has no appearance of being Roman.

At either end of the Vale of Pewsey, Wilts, there is a Harepath Farm—the one at the eastern end of the valley in Burbage parish, south of Savernake; the western one in the parish of Bishop's Cannings, some three miles north-east of Devizes. A lane, known as Harepath Way, crosses the Devizes-Beckhampton road from the west, two miles or so south of Shepherd's Shore, and runs towards the latter farm. According to the Rev. A. C. Smith's *Guide to the British and Roman Antiquities . . . round*

Abury, it extended to Rybury Camp, which crowns a hill about a mile south of Wansdyke.

Farther on along the main road, just before it reaches Beckhampton, a trackway, which crosses the angle between it and the Bath road, is marked by the Ordnance surveyors as "Harepit Way," on what authority I cannot say. As far as can be seen, it has no connection with the Harepath Way just mentioned, or with the one next to be recorded.

For the latter the Rev. A. C. Smith is again our authority. He states that a narrow lane east of but parallel with the road from Avebury through Monkton to Berwick Bassett was known as Harepath Way, and that there was also a Harepath Farm in Monkton parish.

I had a note of another Wiltshire instance in the south-west of the county near the Dorset border, but am unable at present to give the exact spot.

Finally, in Somerset we find the names Hare-path and Hare-knap on the Quantocks, on the line of an ancient trackway leading from Wills Neck to a tidal ford over the Parrett at Combe. This trackway was certainly not a Roman road, and is almost certainly pre-Roman.

Besides these there was, according to Collinson's *History of Somerset*, a Hare Lane in Somerset, in the Hundred of Hareclive, leading to the camp on Wansdyke at Maesknoll; while in Hampshire there is an ancient road, not Roman, called the Harroway. Dr. Williams-Freeman suggests "here-weg" as a possible derivative for the name of this road,* but Mr. R. Hippius Cox, quoting Dr. Stevens, says it is mentioned in a Saxon charter of A.D. 900 "as the Hoare or Ancient Way."†

The above are instances of the name which I happen to have met with in the corner of the land which I know best, but up to the present time I have made no attempt to make a collection of passages or places where the name occurs, though I should be glad if other readers of the *Antiquary* would supplement the list. The way in which the names are found is perhaps suggestive, though, without more material to work on, it might be rash to theorize on the subject. But, at any rate, I think the presumption is that Mr. Crawford is right as to the non-Roman origin of most of the roads bearing this name. The "herapath" near Silchester may be an exception, but this is a question for those who know the locality to consider.

ALBANY F. MAJOR.

30, The Waldrons,
Croydon,
August, 1915.

Miscellanea.

THE British Museum Official Annual Report for 1914 contains particulars of important literary acquisitions. From the Dunn sale the Department of Printed

* *An Introduction to Field Archaeology as Illustrated by Hampshire*, p. 46, footnote.

† *The Green Roads of England*, p. 148.

Books acquired (with the assistance of friends) the *Commentary of Servius on Virgil*, printed at Florence in 1471, being the first book printed in that town, and a very fine volume; also eighty-two other volumes of incunabula which fill gaps in the Museum collections. The Department also acquired from the Chapter of Lincoln an interesting collection of musical works (chiefly madrigals, motets, etc., by Italian composers of the sixteenth and early seventeenth centuries). The most interesting among the remaining acquisitions of the Department is perhaps the sheet of four Indulgences, printed in Caxton type by Wynkyn de Worde in 1498. Another is *The Boke of Surveying*, by R. Redman (about 1535).

The Department of Manuscripts has received, under the will of the late Lady Layard, the whole of the diplomatic papers and general correspondence of her husband, Sir A. H. Layard, G.C.B. In addition to the political importance of these papers (which will necessitate the withholding of certain portions from public access for some time, in accordance with the wishes of the Foreign Office), they contain a good deal of matter relating to the excavations which Layard, in his earlier days, conducted at Nineveh on behalf of the British Museum. Another important correspondence is that of George Canning with J. Hookham Frere, consisting of 160 letters. Some illuminated manuscripts were acquired at the Dunn sale, and some interesting State papers at the Hodgkin sale. One of the three known copies of an early draft of Sidney's *Arcadia* was purchased from the late Mr. B. Dobell; and a book of interesting associations is the copy of Pope's *Iliad*, in six volumes, presented by the author to Gilbert White, and containing two pen-and-ink sketches of the latter, which are the only known portraits of him in existence. In addition, several valuable Greek papyri from Oxyrhynchus have been presented by the Egypt Exploration Fund; and two vellum Greek documents of the first century B.C., discovered in Western Media, and hence of unique character and special paleographical interest, have been acquired by purchase. It should also be noted that the Department has received two deposits of exceptional interest, which, it is hoped, will be permanent. One consists of the journals and memoranda of the late Captain R. F. Scott during his South Pole expedition, including the diary of the final journey to and from the Pole up to the date of his death, which have been deposited in the Museum by Lady Scott; and the other of the musical autographs belonging to the Royal Philharmonic Society, including works by Beethoven, Haydn, Mendelssohn, Spohr, and other famous musicians.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

It would be well if those proposing to submit MSS. would first write to the Editor, 7, Paternoster Row, London, stating the subject and manner of treatment.

TO INTENDING CONTRIBUTORS.—Unsolicited MSS. will always receive careful attention, but the Editor cannot return them, if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.